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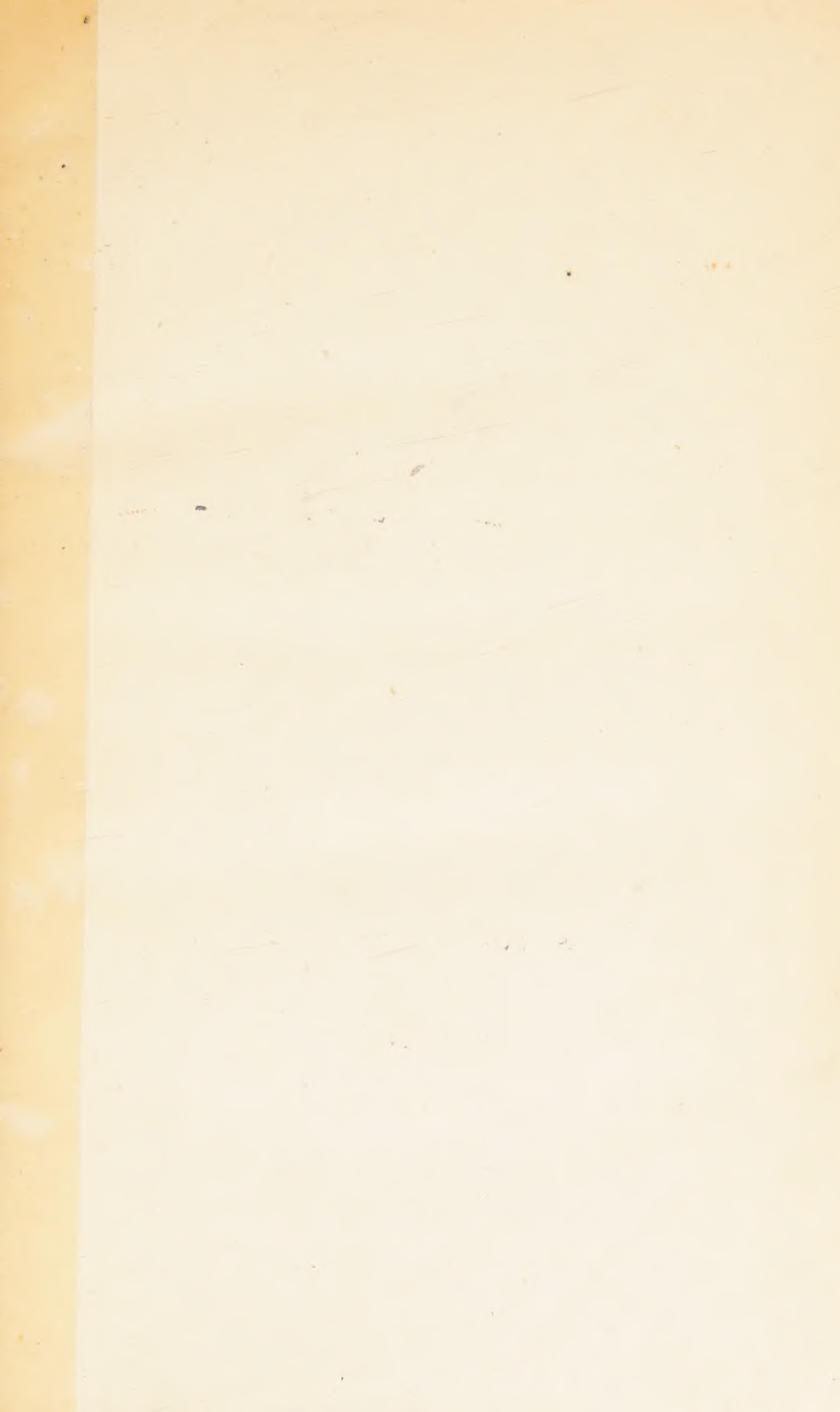
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THE OFFICES OF THE HOLY SPIRIT:

FOUR SERMONS

PREACHED

BEFORE THE UNIVERSITY OF CAMBRIDGE,

IN THE MONTH OF NOVEMBER, 1831.

BY THE

REV. CHARLES SIMEON, M.A.

PII

SENIOR FELLOW OF KING'S COLLEGE.

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SERMON I.

ROMANS VIII. 9.

If any man have not the Spirit of Christ, he is none of his.

ON a remote occasion, similar to the present, I endeavoured to set forth in this place, the Law; and on a subsequent occasion the Gospel. These two subjects, taken together, form a whole, so far as relates to Christianity *as a system*. But for the full developement of our holy religion, *in its spiritual operations and practical results*, the office of the Holy Spirit should be separately and distinctly considered. This part, therefore, it is now my intention to supply. But, in entering on a subject so deeply mysterious as this, I may well ask, "Who is sufficient for these things?" Besides, in reference to it, there is a still further ground of discouragement, arising from

the opposition which the subject itself meets with in the human mind. To a person who has never experienced any thing of a work of grace upon his own heart, the work of the Spirit appears to be little better than an enthusiastic conceit; and when pressed upon his conscience as a matter to be experienced at the peril of his soul, it excites, I had almost said, a feeling of indignation, inasmuch as it requires of him a greater degree of submission to God than he is willing to yield, and a closer intercourse with God than he has any inclination to attain.

I think this admits of an easy illustration. It is an indisputable fact, that we are, by nature, altogether alienated from the life of God. Now we all feel, that, when alienated from a fellow-creature, however we may bear with him in a crowd, we are indisposed to have much personal intercourse with him alone. So, also, we feel in reference to God. We can hear of him at a distance, and not be disturbed; but, by reason of our alienation from him, we are averse to be brought into very near communion with him. We can bear with a display of his perfections *in the universe*, because,

though we see him *as our Creator*, he is not sufficiently near us to exercise any material control over us : but when he is brought nigh to us *in the law*, as *our Governor*, we feel somewhat of a painful constraint, because of our responsibility to him, and the account we must one day give of ourselves to him at his tribunal. Let him then be brought still nearer to us *in the gospel*, as *our incarnate and suffering God*, and our inquietude is proportionably increased ; because we are made to realize more deeply the terrors of his wrath, which demanded such a sacrifice, and the personal obligation which lies upon us to surrender up ourselves unreservedly to him. But, in the offices and operations of the Holy Spirit, we are led to view him, not merely as *God, in the universe*, displaying himself *around us* ; or as *God, in his church*, declaring his will *to us* ; or as *God, in our nature*, interposing *for us* ; but as *God, in our hearts*, dwelling and operating *in us* : and this brings him into such immediate contact with us, and requires of us such a minute attention to all our ways, that we shrink back from every part of the subject, and, for the pacifying of our own minds, cast reflections upon it as visionary, unintelligible, absurd. I do not

mean to say that there is in the minds of men a distinct consciousness of such a process, but only that there is in reality such a process in the human mind, though men are not exactly aware of it. Men do not like to have God too near to them; and the nearer he is brought to them, the more they shew their aversion to that which is the means of presenting him to their minds. Under such circumstances, I scarcely know how to enter upon the work which I have undertaken. Indeed I am strongly reminded of the feelings of St. Paul himself, when, in reference to his ministrations at Corinth, he said, "I was among you in weakness, and in fear, and in much trembling." Yet, from so interesting a subject, especially whilst I judge it necessary to complete the plan which I had originally proposed, I dare not draw back. The importance of it will plead my apology, if any apology be required for "declaring to you the whole counsel of God." Indeed, we need go no further than to the words of my text, to see the inconceivable importance of the subject which I am bringing before you. What! "If any man have not

^a 1 Cor. ii. 3.

the Spirit of Christ, he is none of his !” What can this mean ? Who is this “ Spirit ?” What is it to “ have ” him ? Why is the having him so indispensable to my welfare ? What must I do in order that I may get possession of him ? And what must become of me, if I possess him not ? I say, to any man that has the least concern about his soul, these thoughts must force themselves with an overwhelming power upon his mind. And it is in the hope that God may in his tender mercy make use of me, for the exciting and the satisfying of these inquiries, that I now address myself to this deep and comprehensive subject. But let me intreat, not only your candour, (for of that I am, from long and uniform experience, well assured,) but your prayers, also, that God may enable me so to speak, as to approve myself to him ; and enable you so to hear, that you may derive eternal benefit to your souls ; so that both “ I who sow, and you who reap, may rejoice together in heaven for evermore.”

For the unfolding of the subject I shall endeavour to shew, distinctly and separately in my four discourses,—

- I. Who is that Spirit whom all of us as Christians are expected to possess.
- II. Why the possessing of that Spirit is indispensable to our being Christ's accepted followers.
- III. What that Spirit will work in us in order that we may be Christ's.
- IV. What he will work in us when we are Christ's.

And, whilst I speak, may "the word go forth with the Holy Ghost sent down from heaven," and "come in demonstration of the Spirit and of power" to the hearts of all who hear me.^b

I. Who is that Spirit whom all of us as Christians are expected to possess. The Holy Spirit here spoken of is the Third Person of the ever-blessed Trinity. As such he is set forth in the ordinance of baptism, which is administered in the name of the Father, and of the Son, and of the Holy Ghost.^c And as such he is addressed in that benediction uttered by St. Paul, "The grace of our Lord Jesus Christ, and the love of God, and the com-

^b 1 Pet. i. 12. 1 Cor. ii. 4.

^c Matt. xxviii. 19.

munion of the Holy Ghost, be with you all. Amen.”^d In both these passages his distinct personality is recognised, and his proper Deity acknowledged. Had he been a mere *quality*, as some have imagined, it is not to be conceived that his name would have been united with that of the Father and of the Son in these solemn acts of worship. But, in fact, the whole Scriptures bear witness to him as *God*, equally with the Father and the Son. Ananias, “in lying to the Holy Ghost, lied unto *God*.”^e And we, in being his temples, are the temples of the living *God*.^f But, whilst in his essential Godhead he is equal with the Father and the Son, in his office he is inferior to them both, and acts, if I may so say, a subordinate part under the gospel dispensation. And this accounts for his being called *The Spirit of the Father*,^g and *The Spirit of the Son*,^h under which latter designation we are at this time called more particularly to consider him.

My text says, “If any man have not *the Spirit of Christ*, he is none of his.” Now it is of importance to ascertain, why this name

^d 2 Cor. xiii. 14. ^e Acts v. 3, 4. ^f 1 Cor. iii. 17, with vi. 19.

^g Matt. x. 20. John xv. 26.

^h Gal. iv. 6.

is given to the Holy Spirit. I conceive that the following reasons may fitly be assigned for it. He is so called, I apprehend,

1. Because of his peculiar agency in reference to Christ himself.

2. Because of his subserviency to Christ in the economy of redemption.

3. Because of its being his special office to glorify Christ.

He is called *The Spirit of Christ*, 1st, *because of his peculiar agency in reference to Christ himself*. It was he who formed the human nature of Christ in the Virgin's womb. Mary was told by the angel Gabriel, that she should conceive in her womb, and bring forth a son, and call his name Jesus: and, on her inquiring of him how that saying of his should be accomplished, seeing that she was a virgin, the angel answered her, saying, “*The Holy Ghost* shall come upon thee, and the power of the Highest shall overshadow thee: therefore, also, that holy thing which shall be born of thee, shall be called the Son of God.”¹

¹ Luke i. 35.

The endowments of the Lord Jesus for his heavenly commission were also communicated to him from the same source ; as the prophet Isaiah very distinctly foretold : “ *The Spirit of the Lord God* shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and of might, the spirit of knowledge and of the fear of the Lord, and shall make him of quick understanding in the fear of the Lord.”^k Indeed our Lord himself, when entering upon his ministerial office, purposely referred to another passage in the same prophet, expressive of the same truth, and declared to his audience, that that very Scripture was then fulfilled in their ears : “ *The Spirit of the Lord* is upon me, because he hath anointed me to preach the gospel to the poor : he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind ; to set at liberty them that are bruised, to preach the acceptable year of the Lord.”^l

The solemn consecration also of the Lord Jesus to his office at the time of his baptism, was visibly attested and confirmed by this same

^k Isa. xi. 2, 3.

^l Luke iv. 18, 19, with Isa. lxi. 1, 2

divine Agent : “ *The Holy Ghost* descended in a bodily shape like a dove upon him ; and a voice came from heaven, which said, ‘Thou art my beloved Son ; in thee I am well pleased.’”^m

Further, it was “ *by the Spirit* that he was led into the wilderness to be tempted of the devil ;”ⁿ and by that same Spirit, was enabled to vanquish that mighty foe ; as our Lord himself declared : “ If I cast out devils *by the Spirit of God*, then the kingdom of God is come unto you.”^o By the same divine Agent also was he assisted in offering himself a sacrifice upon the cross ; for “ *through the eternal Spirit*, he offered himself without spot to God :”^p by him also was he afterwards raised up from the grave, to which his crucified body had been consigned : “ He was put to death in the flesh, but *quickened by the Spirit*.”^q

Now, as ministering thus to the Lord Jesus, from the first moment of his existence to the period of his restoration from the grave, the Holy Ghost is peculiarly entitled to the name given him in my text, “ The Spirit of Christ.”

^m Luke iii. 22. ⁿ Matt. iv. 1. ^o Matt. xii. 28.

^p Heb. ix. 14.

^q 1 Pet. iii. 18.

But this name further pertains to him on account of *his subserviency to Christ in the economy of redemption*. Christ, as Mediator, was sent by the Father, and acted in all things as a servant to his Father,^r doing nothing, and speaking nothing, but in accordance with the Father's will, and in obedience to the Father's commands. He himself says, "I have not spoken of myself; but the Father who sent me, he gave me a commandment, what I should say, and what I should speak."^s And precisely thus did the Lord Jesus Christ send the Holy Ghost to effect *his* will. It was by the Holy Ghost that Christ spake in the ministry of Noah to the antediluvian world, and instructed all his people in the wilderness.^t It was by the Holy Ghost that he moved the prophets in succeeding ages to declare future events," and especially to predict "his sufferings, and the glory that should follow." And *in reference to this very thing*, St. Peter calls the Holy Ghost, "*The Spirit of Christ*."^x On all these occasions, Christ acted by the instrumentality of the Holy Spirit, who, according to the plan fixed in the

^r Isa. xlii. 1, and liii. 11.

^s John xii. 49.

^t 1 Pet. iii. 18—20. Neh. ix. 20.

^u 2 Pet. i. 21.

^x 1 Pet. i. 11.

divine counsels, was deputed to fulfil the will of Christ. This was made manifest by our blessed Lord whilst he was yet on earth: for, on many different occasions, he promised to his disciples to “*send them the Holy Ghost.*”^y He told them also that the Father would send them the Holy Ghost *in his name:*’ yea, in an authoritative manner, “he breathed on them, and said, Receive ye the Holy Ghost:”^a and on the day of Pentecost, he, according to his promise, sent forth the Holy Ghost on all his disciples, as it is said: “Being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye both see and hear.”^b In every thing which from that period the Holy Ghost enabled the Apostles to do and teach, he acted as the deputy of Christ, *not himself originating* what he revealed, or *speaking it of himself*, but declaring to them what Christ himself had heard and received from the Father,^c and what he, the Holy Spirit, had heard and received from Christ. Our Lord himself says, in one place, — “The words that I speak unto you, I speak not of myself: but the Father that dwelleth in me,

^y John xvi. 7. ^z John xiv. 26. ^a John xx. 22.

^b Acts ii. 33.

^c John xvi. 13.

he doeth the works :"^d and, again, "The word which ye hear, is not mine, but the Father's who sent me :"^e and then afterwards, respecting the Holy Spirit, he says, "When he, the Spirit of truth, is come, he will guide you into all truth : for *he shall not speak of himself ; but whatsoever he shall hear, that shall he speak ;* and he will shew you things to come. He shall glorify me : for *he shall receive of mine, and shall shew it unto you.*"^f

But there is a yet further reason for the Holy Spirit being called "the Spirit of Christ," viz. that *to him was delegated the express office of glorifying Christ.* Our Lord, as you have just heard, said, "He shall glorify me ; for he shall take of mine, and shall shew it unto you." Accordingly we find, that all the miracles which were wrought by the Apostles for the confirming of the doctrines which they preached, were wrought by the agency of the Holy Ghost,^g and *that*, too, for the express purpose of bearing witness to Christ as the true Messiah.^h It was "that one and the self-same Spirit who wrought all in all."ⁱ

^d John xiv. 10.

^e John xiv. 24.

^f John xvi. 13—15.

^g Heb. ii. 4, and xiv. 3.

^h John xv. 26.

ⁱ 1 Cor. xii. 7--11.

The different graces also which were exercised by the saints for the honouring of Christ, were formed in them by this same divine Agent: on which account they are called "the fruits of the Spirit."^k In fact, as Christ was the fountain from which, in all cases, the living water flowed,^l and the reservoir from whence the holy oil descended through the golden pipes of divine ordinances upon all God's waiting and obedient people,^m so in every thing which the Holy Spirit either then did, or at the present moment does, impart to men, in a way either of gifts or graces, his object has ever been the same, viz. to bear testimony to Christ, and to fix our regards on Christ, as our only and all-sufficient Saviour.

See this exemplified at the time of Peter's mission to Cornelius. Peter commending to Cornelius the Lord Jesus as the only Saviour, whether of Jews or Gentiles, says, "To him give all the prophets witness, that through his name, whosoever believeth in him shall receive remission of sins." Then we are told, that instantly, "*while Peter yet spake these words*, the Holy Ghost fell on all them that heard the word," precisely as he had done on the Apostles

^k Gal. v. 22. ^l John vii. 37—39. ^m Zech. iv. 6, 11, 12.

at the day of Pentecost." Thus, in all that is now revealed to the souls of men respecting Christ, or that is imparted to them as the purchase of his blood, it is communicated to them by the Spirit; so that all, without exception, must say, "We have received not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God."^o

In this mode of speaking of the Holy Spirit, we may, possibly, be thought to have made him inferior to the Father and the Son. But the inferiority is *not personal*, but *official*; not as the Sacred Three subsist in themselves, but as they sustain and execute their respective offices in the economy of redemption. As bearing what may be called a subordinate part in the mysterious work of man's salvation, a disparity may be ascribed to him; and he may be called "the Spirit of the Father," and "the Spirit of Christ:" but, in himself, he is equal both with the Father and the Son, and is in every way entitled to the same respect and "love," and confidence as they.^p

^o Acts x. 43, 44, and xi. 15.

^o 1 Cor. ii. 10, 12.

^p Rom. xv. 30.

Be it then remembered, that this is He, whom every Christian must have dwelling and abiding in him. St. Paul expressly calls him "*The Holy Ghost which dwelleth in us.*"⁴ And if we mark carefully the whole passage from whence my text is taken, we shall find him designated by those different names, *The Spirit of God*, and *The Spirit of Christ*, and *Christ himself*. Hear the Apostle's words: "Ye are not in the flesh, but in the Spirit, if so be that *the Spirit of God* dwell in you. Now if any man have not *the Spirit of Christ*, he is none of his. And if *Christ* be in you, the body is dead because of sin, but the Spirit is life because of righteousness: (i. e. if *Christ* be in you, though your bodies shall suffer the penalty of death, your souls shall never die:) but if *the Spirit of him that raised up Jesus from the dead* dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by *his Spirit that dwelleth in you.*"^r

Now then this Spirit we must all "have;" and if we have him not, we cannot belong to Christ.

⁴ 2 Tim. i. 14.

^r Rom. viii. 9—11.

But here it will be asked, What is meant by “having” the Spirit? Are we all to possess the power of “working miracles, and speaking divers kinds of tongues?”^s No: the time for such things is long since passed. That they may be renewed at the time when God’s ancient people shall be restored to his favour, and the whole Gentile world shall be converted to the faith of Christ, is probable enough: but no such power exists at this day, except in the conceit of a few brain-sick enthusiasts; nor, if it did, would it have any bearing upon the subject before us. The possession of that power would not constitute us Christ’s: for we have reason to think that Judas wrought miracles, as well as the other Apostles; and yet, as our Lord tells us, he was no better than a devil all the while.^t That possession of the Spirit of which my text speaks, is of such a discriminating nature, that no man who has it can fail to belong to Christ, and no man who has it not can have any part or lot with him. The Spirit of God is promised to us, to dwell in us as in his temple; for we are to be “the habitation of God through the Spirit;”^u and he is

^s 1 Cor. xii. 10.

^t John vi. 70.

^u Eph. ii. 22.

further to operate in us effectually for all the ends and purposes of our salvation, producing in us all “the fruits of goodness, and righteousness, and truth.”* His motions may not unfitly be compared with the operations of the soul in the human body. Without the soul, the body cannot perform any vital function whatever: but when that spiritual inhabitant is present with us, and discharges its proper offices, we shew, by the various exercises of our mind and body, that it really dwelleth in us. Now the Spirit of God performs in the soul an office somewhat analogous to this. The soul by itself has respect only to things visible and temporal; but, when filled by the Spirit of God, it occupies itself about things invisible and eternal. And precisely as the body needs the presence and operation of the soul for the discharge of its offices in relation to this world, so does the soul need the influences of the Holy Spirit for the discharge of its duties in reference to the world to come.

To a carnal mind, this may appear strange. But it corresponds exactly with what St. Paul

* Eph. v. 9.

says :— “ I am crucified with Christ : nevertheless I live ; yet not I, but *Christ liveth in me.*”^y And again, he says, “ When *Christ, who is our life,* shall appear, then shall ye also appear with him in glory.”^z

The particular operations of the Spirit of Christ will come under our consideration hereafter. My present object is merely to shew who that blessed Spirit is, whom we are to have dwelling in us, and for what ends and purposes he is promised to us. He is none other than God himself ; and, as I have said, he operates as really and effectually in our souls, as our souls operate in our bodies.

I am aware that this is a truth but little considered ; a truth, the very mention of which is, by the generality of Christians, accounted visionary at least, if not impious and profane. But if this truth be not admitted, yea, and admitted too as a matter of primary importance, all that we shall have to advance, in our remaining discourses, will only create disgust. I beg, therefore, that this be duly

^y Gal. ii. 20.

^z Col. iii. 4.

us that there is nothing in her doctrines, expositions, and testimonies, which is really repugnant to those views of the Gospel truth which were unanimously taught by primitive antiquity as the proper creed. But a claim of infallibility is the great evil of Romanism; the origin, or at least the bulwark of its manifold superstitions, and errors, and idolatries; and it is a claim which we thank God that the Church of England has formally denied to other communities of Christians, and not assumed for her own. There remain, therefore, only our own judgment and inquiry to be the arbiter between us and our Church whenever we begin seriously to suspect that she has erred in laying down as essential to a sound and saving faith, what is neither deducible from Scripture, nor confirmed by the authority of Catholic tradition.

The result of the whole argument is briefly this. The Scriptures are the only fountain from which those doctrines and precepts that are necessary to salvation are primarily to be drawn. In ascertaining the purity and correctness of those doctrines and precepts which profess to be derived from this fountain, the appeal must finally be made to our own private judgment, so far as, upon such matters, we are qualified to form one. That judgment, however, may be formed in two ways. We may decide upon the propriety of our Church's teaching, by comparing it with that creed, which,

I say, many who have thus, in the presence of the whole church, professed their faith as in perfect accordance with our subject, in their ministrations altogether overlook it, except at the time appointed by the church for the special consideration of it; and even then they touch it but superficially, and bring it forward only lest the expectation of the people, who look for some instruction respecting it, should be disappointed. And Christian hearers feel no lack, though they pass the whole remainder of the year without ever being reminded of the truth of which my text speaks; *i. e.* of the necessity of having the Holy Ghost imparted to us in order to our final salvation. Nay, even “Masters of Israel,” of whom better things might be hoped, are yet ignorant of these things; and, when told that they must be born again of the Spirit, too often reply, with Nicodemus, “How can these things be?” In fact, we of the Church of England, having a season consecrated to the special consideration of this subject, have, from this very circumstance, our guilt greatly aggravated. We have heard, from year to year, the declaration in my text; and

yet perhaps have never once put the question to ourselves, “ Have I received the Holy Ghost ! have I the Spirit of Christ dwelling in me ! have I ever sought this gift, and earnestly implored of God to bestow it on me ! have I, in the course of my whole life, so much as felt any solicitude about it ! ” Let this whole assembly put these questions to themselves : and then let them see in what a perilous state they are, and with what a disposition of mind they ought to come to the further consideration of this all-important subject. Indeed, indeed, I must declare, from Almighty God, that, whatever any man may think of his attainments or his virtues, he is not a Christian truly, if his soul be not a temple of the Holy Ghost. He may have many amiable qualities, but he does not belong to Christ : nor can he ever dwell with Christ in the eternal world, if Christ do not dwell in him, and abide with him, in this world.

Whence the necessity for this heavenly gift arises will be opened in our next. But I must, in the mean time, warn all, that the subject is a matter of life and death. It is not to be listened to with mere curiosity, but as a point

which at our peril we must understand, and at our peril must experience. If it is of importance whether we belong to Christ or not, it is of importance to ascertain whether we have *this evidence* of our belonging to him: for the declaration of God is unquestionable, and his decision is irreversible; nor is there any exception whatever made: “If *any* man have not the Spirit of Christ, *he is none of his.*” He may be in a high and dignified station; but he is not therefore Christ’s. He may be greatly distinguished for the variety and extent of his intellectual attainments; but he is not therefore Christ’s. He may be looked up to as a pattern of moral excellence and virtue; but neither will that be any decisive evidence of his belonging to Christ. Whoever, or whatever he may be, if he have not the Holy Ghost abiding in him, he is none of Christ’s. He may now make light of this truth; he may explain it away; he may “puff at it”^d (as the Scripture speaks) with contemptuous indignation; but he shall find it true to his cost. Let me, however, hope that the minds of all shall “be opened, as Lydia’s was, to attend to what shall be spoken;”^e and that

^d Ps. x. 5.

^e Acts xvi. 11.

“ the word being received with meekness as an engrafted word, shall prove as effectual, as it is able, to save your souls.”^f

But, whilst I would impress on all a sense of the absolute and indispensable necessity which exists for our possessing this heavenly gift, I must not close my subject without declaring, for the comfort of my audience, the willingness of Almighty God to bestow it upon all without exception. He has told us, that if an earthly parent will not refuse bread to his famished child, much less will he refuse his Holy Spirit unto them that ask him.^g Nor let any be discouraged on account of their unworthiness. A more unworthy character can scarcely be conceived than that of the Samaritan woman, whose guilt, it should seem, was not a little aggravated by refusing to our Lord a draught of water; yet to her did he say, “ If *thou* knewest the gift of God, and who it is that saith unto thee, Give me to drink, thou wouldest have asked of him, and he would have given *thee* living water.”^h Let all of us then come thirsting for this water of life. Nor let any erroneous

^f James i. 21.

^g Luke xi. 13.

^h John iv. 10, 14.

presumption be harboured in our minds, as though there were nothing peculiar in this gift ; but let every one of us seek it, yea, seek it earnestly, “with strong crying and tears,” that so we may be heard and answered, and “the Saviour be magnified in the midst of us,”¹ and “our souls be saved in the great day of the Lord Jesus.”²

¹ Acts xix. 17.

² 1 Cor. v. 5.

SERMON II.

ROMANS VIII. 9.

If any man have not the Spirit of Christ, he is none of his.

THE Jewish religion, by the express command of its Divine Author, would not admit of any relaxation of its principles, or any departure from its established ordinances. Not only did it prohibit any connexion with idolaters, but it forbade even the mention of the name of any false god. In all its appointments, it formed so broad a line of separation between the Jews and the rest of the world, that it was considered by the Gentiles as inspiring its followers with an utter hatred of all the human race. The New Testament has, to a certain degree, shared amongst the heathen the same universal antipathy, and upon the same grounds. If the religion of the Lord Jesus would have admitted

of any union with idolatry, he would have been readily received amongst the objects of worship which the Romans venerated; and his religion, instead of being universally proscribed, would have been judged worthy of general respect. But the Apostles were commanded to preach the Gospel every where, as requiring an exclusive regard; and to enforce it with this authoritative declaration, that “all who believed and embraced it should be saved, but that all who embraced it not should be damned.”^a Its doctrines were inculcated as so sacred, that “if even an angel from heaven should attempt to establish any position contrary to them, he should be held accursed.”^b This inflexible spirit pervades the whole of our religion, so far as it relates to its fundamental truths. Every man must yield to it at his peril: and not to those parts only which are commended to us by our reason, but to those parts also which depend entirely on revelation, and to which reason is constrained to bow. Not to mention innumerable other passages which partake of this unbending character, I will take that which forms the subject of our present series: “If any man have not the

^a Mark xvi. 16.

^b Gal. i. 8, 9.

Spirit of Christ, he is none of his." Here is a declaration so broad, so explicit, so determinate, as to admit of no qualification, no exception whatever. To it every child of man must submit; and "whoever shall stumble over it as a rock of offence, shall be broken: and on whomsoever it shall fall, it will grind him to powder."^c Taking for granted that you have, agreeably to my request, examined carefully for yourselves my text in connexion with the context, and that you see my interpretation of it to be correct, (for "the Spirit of Christ," mentioned in my text, cannot by any possibility be understood as meaning *the disposition* of Christ,) I proceed, with all humility, to the further consideration of the awful truth which I have undertaken to develope.

Now, whether we could shew the reasonableness of this declaration or not, it would be our bounden duty to receive it with implicit confidence, and to regard it as the avowed and unalterable determination of the Most High. But I think it may be clearly shewn, that this is by no means an arbitrary appointment,

^c Matt. xxi. 44.

resulting merely from the sovereign will of God. It appears to be rather a declaration founded on the actual state of man as a fallen creature. When man was in his primeval state of holiness, he was in himself complete, and needed neither a Saviour to work out a redemption for him, nor the Holy Spirit to apply that redemption to him. But, as a fallen creature, he stands in need of both. A Redeemer is necessary for him, that he may be brought back to God; and the gift of the Holy Spirit is necessary for him, in order that he may come to Christ aright, and find acceptance with God through Christ. This need of the Spirit's influence is the part of my subject which I am now called to unfold; and I pray God, that, whilst I address myself to it with all Christian fidelity, "the word may come to every soul amongst you, not in word only, but in power, and in the Holy Ghost, and in much assurance."^d

Let me however first, in few words, repeat what we mean, when we say, that men must "*have*" the Spirit of Christ: for, unless we have definite ideas upon that subject, we can never

^d 1 Thess. i. 5.

fully comprehend the point which we are endeavouring to set before you.

It is obvious that the possession of the Spirit, which is here spoken of, must be somewhat very different from any natural or acquired endowment, since we may possess every thing which constitutes us rational and accountable beings, and yet not be Christ's ; whilst, on the other hand, however defective we may, in other respects, be, the possession of it will infallibly prove us to belong to Christ. If it be asked, What does this possession of the Spirit import ? I answer, It is, as I shewed in my last, the indwelling of the Holy Spirit in our souls, as his temple, and his operating in us, as a quickening and influential principle of life.

That point being determined, we shall proceed, agreeably to the plan before laid down, to shew,

II. Why the possessing of that Spirit is necessary to our being Christ's accepted followers. For the elucidation of this, there are three points to be established ; namely :—*first*, That all our faculties are impaired by sin ; *next*, That, without an entire renovation of them,

Christ can never accept or acknowledge us as his ; and, *lastly*, That none but the Spirit of Christ can ever accomplish in us this necessary work. These points being established, the reasonableness, no less than the certainty, of God's declaration in my text, will appear, to the conviction of every gainsayer, and to the satisfaction of every unprejudiced mind.

First, then, let it be remembered, That *all our faculties are impaired by sin*.

It is clear, that we are not *now* such as we were when we first came out of our Creator's hands. We were created, originally, "after God's own image."^e Our mind was in perfect accordance with his mind, and our will with his will. There was not so much as a thought of our hearts which did not emanate from him, and had not respect to his glory. Our bodies were every way fitted to aid the soul in all its operations. Not an inclination, affection, or appetite, existed in us, but in perfect unison with the proper offices of the soul, and in subserviency to its dictates.

^e Gen. i. 26.

Man's whole delight was in God alone. As far as his happiness was in any respect derived from the creature, it was God in the creature, and not the creature itself, that was the real source of that happiness: the creature was only the medium of communication between him and his God. The goodness of God was seen and tasted by him in every thing: and every object around him afforded him an occasion of admiration, and gratitude, and love. To dwell in the presence of God, to commune with him, to receive and execute every intimation of his will; in a word, to admire God *in* every thing, to adore him *for* every thing, and to glorify him *by* every thing, this was the constant employment of man in his state of innocence, and the one uniform occupation both of his soul and body.

But what of all this is now left to us? We are altogether departed from God. Every faculty of our souls, and every member of our bodies, is become depraved, so that there remains in us no part of the moral image of our God. As beings of a superior order, we still are the lords of this lower creation; and, in the exercise of this authority, we, to a certain degree, resemble

Him who is the governor of the universe.^f But in righteousness and true holiness, which I call his *moral* image, we bear no resemblance to him whatever. Our understanding is blinded, so that, instead of approving God's revealed will, we turn away from it with dislike. His law, as contained in the Ten Commandments, is deemed by us unnecessarily strict; and the sanctions by which it is enforced are regarded as needlessly severe. His very Gospel, which is the result of his eternal counsels, and contains in it "all the treasures of wisdom and knowledge,"^g is treated by us as a cunningly devised fable. To the self-righteous amongst us, it is a stumbling-block; and to those who are wise in their own conceit, it is mere foolishness. We are, both in heart and life, altogether opposed to it. In our eyes sin has no deformity, and holiness no beauty. Communion with God affords us no pleasure. Prayer and praise are exercises which are a burthen to us, rather than a delight; and instead of walking in constant and familiar intercourse with God, as Adam did before the fall, we flee from him, as Adam did after his transgression, and rather hide ourselves

^f 1 Cor. xi. 7.

^g Col. ii. 3.

from him as an enemy, than go forth to meet him as a friend.

But "is it I who say this; or saith not the Scripture the same also?" God's own account of us is, that "when he looked down from heaven upon men, to see if there were any that did understand and seek after God, they were all gone aside, they were all together become filthy, there was not one that did good, no, not one."ⁱ He further adds, that "every imagination of the thoughts of men's hearts was only evil continually."^k Nor let it be supposed that this was descriptive only of some more flagrant transgressors who lived at one particular age or place: for the Apostles themselves, previous to their conversion, were of this very character, as St. Paul most candidly confesses. Speaking of those "who walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in all the children of disobedience," he says, "Among whom we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and

ⁱ 1 Cor. ix. 8. ^j Ps. xiv. 2, 3, with Rom. iii. 10—18.

^k Gen. vi. 5.

of the mind : and were by nature children of wrath, even as others.” And again, “ We ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another.”^m

But, together with the Scripture, let me appeal to personal experience. What have been our own habits even from our youth ? Have we delighted ourselves in God ? Has it been the joy of our hearts to draw nigh to him in the exercise of prayer and praise ? And have we sought after the communications of his grace and the testimonies of his love, as our supreme happiness ? When the question has occurred to our minds, “ Who will shew us any good ? ” has the reply of David instantly been made, “ Lord, lift thou up the light of thy countenance upon us ! ”ⁿ Must we not rather confess, that every vanity has been regarded by us with a deeper interest than our God, and every base lust been served in preference to him ? Yes, we have, as the Scripture asserts, “ worshipped and served the creature more than the Creator,

^l Eph. ii. 2, 3.

^m Tit. iii. 3.

ⁿ Ps. iv. 6.

who is blessed for evermore.” And if at any time we have been reprov’d for this, our heart has risen up against the will of God, in the very spirit of Pharaoh, when he said, “ Who is the Lord, that I should obey his voice ? I know not the Lord, neither will I let Israel go.” And now I make my appeal to you. Is this overstated ? If any think that it is, tell me who is there amongst us whose body has at all times been in perfect subjection to his soul, so as to render a prompt and uniform obedience to its holy motions ? With whom has it not rather been in a constant state of rebellion against the soul ; and in whom, unless he have been renewed by divine grace, does it not, with insatiable avidity, follow yet daily its own corrupt desires ? It is true in all of us, though not exactly in the same way, that the body, which was ordained to serve, exercises a tyrannic sway over the soul ; and the soul, which was ordained to regulate all the motions of the body, is made a very pander to its corrupt appetites.

Now then, agreeably to what I mentioned as the *second* point to be considered, I beg you to

° Rom. i. 25.

p Exod. v. 2.

inquire with care, and to judge with candour, whether, whilst we are in such a state, Christ can receive us, and acknowledge us as his? I think it clear, that he cannot: for, *it would counteract all the purposes of God* in the redemption of the world. If we trace up, as we must, the whole work of redemption to the eternal counsels of God, I ask, To what has he predestinated his people? Is it not that they should be “conformed to the image of his Son?”^q To what has he chosen them? Is it not that they may be “holy and without blame before him in love?”^r Yes: to no one soul amongst us shall salvation ever be vouchsafed, but “through sanctification of the Spirit,” as well as through “belief of the truth.”^s But how would these purposes be accomplished, if men were saved with all their corruptions unmortified and unsubdued? Besides, *it would defeat all the ends of our Saviour’s mission.* “He came to destroy the works of the devil:”^t to “redeem us from all iniquity, and to purify unto himself a peculiar people, zealous of good works.”^u Even at the time of his conception in the womb, his name Jesus was given him as declarative of this

^q Rom. viii. 29.

^r Eph. i. 4.

^s 2 Thess. ii. 13.

^t 1 John iii. 8.

^u Tit. ii. 14.

very thing, that he should "save his people," not *in* their sins, but *from* them.^x But he might as well have never come at all, if these ends are to be set aside, and mankind are to be saved without any respect to their moral character. Further, *the office of the Holy Spirit, as a sanctifier, would be altogether frustrated and superseded: yea, and the whole word of God would be invalidated and made void.* God has declared, that "the unrighteous shall not inherit the kingdom of God:"^y and that "no unclean thing shall enter into his presence."^z But what truth would there be in these declarations, if an unrenewed man could stand with acceptance in the sight of God?

But, in fact, *an unregenerate man could not be happy in the presence of God, even if he were admitted to it.* For, how could so corrupt a creature endure the presence of a holy God; and a creature so full of enmity against God, be happy in immediate communion with him? How could a person who has never found any pleasure in holy exercises, bear to spend an eternity in duties, for which he has no taste,

^x Matt. i. 21. ^y 1 Cor. vi. 9. ^z Rev. xxi. 27.

no fitness, no capacity ? He has no meetness for heaven. He would be altogether out of his element there : heaven would be no heaven to him, for want of the dispositions necessary for the enjoyment of it. If “ two cannot walk together on earth, except they be agreed,”^a much less could the glorified saints and angels, all formed after the perfect image of their God, admit to their converse, and associate themselves with, those who bear upon their souls nothing but the image and deformity of Satan. St. Paul puts this in a very striking point of view, and appeals to us for the justness of his sentiments : “ What fellowship,” says he, “ hath righteousness with unrighteousness ? and what communion hath light with darkness ? and what concord hath Christ with Belial ? or what part hath he that believeth with an infidel ?”^b

If then Christ will not make void the eternal purposes of his Father, and the ends of his own incarnation and death,—if he will not render nugatory the office of the Holy Spirit as the sanctifier of God’s elect,—and if he will not so dishonour himself as to number amongst his

^a Amos iii. 3.

^b 2 Cor. vi. 14, 15.

people those who have spent their whole lives in "treading under foot his blood, and doing despite to the Spirit of his grace,"—in a word, if he will not exalt to his glory those who have no taste, no capacity for the enjoyment of it.—I think it clear, that Christ neither will nor can acknowledge any people as his, till they have received an entire renovation of their nature, and a meetness for that glory to which he would exalt them.

Let me not, however, be misunderstood. I am far from saying that our fallen nature renders us incapable of enjoying heaven, provided we be washed from our guilt in the blood of Christ, and be renewed by his Spirit in our inward man. On the contrary, not only will the Lord Jesus Christ, in that case, receive and acknowledge us as his, but "God the Father also will rejoice over us with joy, and rest in his love, and joy over us with singing:"* and both the Father and the Son will be eternally glorified in us. But this I say, that, till we are restored to the divine image, the Lord Jesus can never have pleasure in us, nor can God the Father

* Heb. x. 29.

† Zeph. iii. 17.

ever recognise us as his peculiar and redeemed people ; for our Lord has repeatedly, and in the most authoritative manner, asserted, that, “ Except we be born again, we cannot enter into the kingdom of heaven.”^c If ever we would belong to Christ, we must be so renewed, as to be made, if not in act, yet in desire and endeavour at least, “ pure, as Christ himself is pure,”^f and “ perfect, as our Father which is in heaven is perfect.”^g

But here arises the question, By what power can this change be effected ? And I answer, (as I undertook, in the *third* place, to shew,) it is by the Spirit of Christ alone that this change ever was, or ever can be, wrought.

To imagine that this change is of necessity wrought in baptism, is a very fatal error. I presume not to say that God *cannot* accomplish it then as well as at any other time. Nor do I deny but that God *does*, on some occasions, make that ordinance the means of peculiar benefit to the soul. But the mere administration of the baptismal right can no more sanctify a man,

^c John iii. 3.

^f 1 John iii. 3.

^g Matt. v. 48.

than the administration of the Lord's supper can. And if a man at the Lord's supper may, by receiving it amiss, "eat and drink his own damnation;"^h so, by receiving baptism amiss, he may receive a curse rather than a blessing. This was actually the case with Simon Magus, who, though baptized by Philip the Evangelist, remained in the very "gall of bitterness, and the bond of iniquity."ⁱ There is, doubtless, (and I wish the avowal of it to be distinctly noticed,) *a great change effected in baptism.* But it is a change of *state*, and not of *nature*. By baptism a person is admitted into covenant with God, and obtains a *TITLE* to all the blessings of the Christian covenant, exactly as a Jew by circumcision became entitled to all the blessings of the Jewish covenant. St. Paul says, "To them, *as Israelites*, (who have been admitted into covenant with God by circumcision,) to them "pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises."^k But were they *therefore* renewed, and sanctified, and saved? Surely not: for the Apostle "appealed to God, that, notwithstanding their *title* to these

^h 1 Cor. xi. 29.ⁱ Acts viii. 23.^k Rom. ix. 4.

blessings, he had “ great heaviness and continual sorrow in his heart” on their account.¹ So then it is with those who have been baptized : they have a *title* to all the blessings of salvation ; a title which, in an unbaptized state, they did not possess. But the actual possession of those blessings can only be obtained by the exercise of faith in Christ for the justification of their souls, and by the influence of the Holy Spirit for their restoration to the divine image. To regard it in any other view, is to assimilate it to the extreme unction of the Papists, and to lead men into the most fatal error.

If, then, we do not of necessity receive a new nature in baptism, when and how are we to receive it ? Can we, by any efforts of our own, form it in ourselves ? I answer, No. It is called in Scripture “ a new creation ;”^m and a man can no more create himself anew, than he could create himself at first. If any think that he has within himself a power to renew himself after the divine image, he has, within his own reach, the means of proving it to demonstration. Let him set about it, and

¹ Rom. ix. 2.

^m 2 Cor. v. 17.

accomplish it, and he will at once disprove every word which the Scripture speaks respecting this matter. Our Lord says, “Without me ye can do nothing;”ⁿ and St. Paul says, that “God alone can give us either to will or to do any thing that is good;”^o yea, that of ourselves “we are not sufficient even to think a good thought as of ourselves; our sufficiency for it must be of God.”^p If any man think this not true, let him try it. I readily acknowledge, that a man may correct some outward vices, and practise some outward duties; but can he bring himself to hate every kind and degree of sin, and to lothe and abhor himself on account of his indwelling corruptions? Can he, without the Spirit’s influence, so “mortify the deeds of the body,”^q as no longer to live after the flesh? And can he sit loose to all the things of time and sense, and “set his affections” wholly and exclusively “on things above?”^r Can he, in a word, bring himself to love God supremely, and to delight himself truly in all holy exercises? Can he further so form his soul after the likeness of Christ, as, under the heaviest trials, to indulge no

ⁿ John xv. 5. ^o Phil. ii. 13. ^p 2 Cor. iii. 5.

^q Rom. viii. 13.

^r Col. iii. 2.

other tempers than those which he manifested, and willingly to lay down his life, as he did, and as every follower of Christ must be ready to do, for the honour and glory of his God? Let him do these things by any power of his own, and we will at once acknowledge the erroneousness of our present statement. But the more diligently the attempt be made, the more deeply will any man be convinced, that he must have the Spirit of Christ; and that, without the renovating influences of that divine Agent, he can never become one of Christ's peculiar and approved people. The Spirit of Christ must "open the eyes of our understanding."^t The Spirit of Christ must "renew us in our inward man."^u The Spirit of Christ alone can so reveal the Saviour to us, that, with any measure of true affiance, we should "call him Lord."^x No other power than his can ever assimilate us to the risen Saviour, enabling us to die unto sin, and to rise again unto righteousness.^y Nothing, I say, but the mighty working of that power that raised Christ himself from the dead, can effect this change in us; and, consequently, the assertion in my text is clearly

^s Luke xiv. 26.

^t Luke xxiv. 45.

^u 2 Cor. iv. 16.

^x 1 Cor. xii. 3.

^y Eph. i. 17—21.

proved, “ If any man have not the Spirit of Christ, he is none of his.”

Let it then be borne in mind, that, as this is not a mere arbitrary appointment of the Deity, so neither is it an enthusiastic conceit. It is a decision of the Most High, arising out of the necessities of our nature, and proceeding from the boundless riches of his grace, which has made such an astonishing provision for us.

I hope I may now consider this point as proved, and may henceforth assume it as an acknowledged truth, that the doctrine of the Holy Spirit's influence is founded on the state and character of every living man. Indeed, if my statement upon this part of my subject have failed to carry conviction along with it, all that I shall have to bring forward in my two remaining discourses will appear destitute of any solid foundation, and unworthy of any serious attention. It is on this account that I have devoted one entire discourse to this part of my subject. I know whom I address, and that they will justly expect to see every step of my argument made clear and unquestionable. I have great and important truths to bring before you in my

remaining discourses ; and, if I shew you not to your satisfaction the foundation on which they stand, I cannot hope, or even wish, at any time, and least of all in these days of fanaticism and folly, that they should be favourably received by you. “ I speak as unto wise men ; and I call upon you to judge what I say.”^z But I do hope that the words which I have delivered have carried conviction along with them. And if any doubt remain on the mind of a single individual, I call upon him to study well the state of his own soul before God. If any one of you think himself not so fallen as I have represented, let him examine well the Scriptures, and compare with them the whole of his past life. Or, if he think he can restore himself to God’s image by any power of his own, let it be seen that he can do so, and let him prove it by an actual appeal to fact. Or if, in the failure of these endeavours, he is disposed to maintain that he has no need of such a transformation of soul as I have spoken of, then let him inquire diligently, and see, whether there be not on God’s part an insurmountable obstacle to his admission into heaven in an unrenewed state ; and also, whether, if admitted into those blissful

^z 1 Cor. x. 15.

mansions, there would not be on his part an insuperable impediment to his enjoyment of them ; and whether that be not true, which our Lord declared to the obstinate and unbelieving Jews, “ Whither I go, ye *cannot* come.”^a

But none of you will ever be able to satisfy yourselves on any one of these points. If you could establish any one of them, you would set aside the authority of the inspired volume, and disprove at once the whole of Christianity. But if you acknowledge, as you must, the truth of our preceding statement, then set yourselves immediately to make a due improvement of all that you have heard. Beg of God, especially, that you may be impressed with a deep sense of your exceeding sinfulness, and of your need of the Holy Spirit's influence to renovate your souls. And do not rest in a mere outward acknowledgment of your guilt and helplessness, but cry mightily to God, and “ give him no rest” till he bestow his Holy Spirit upon you. Nor harbour a thought of delaying this work to “ a more convenient season :” for, who can tell whether that more

^a John viii. 21.

^b Isa. lxii. 7.

^c Acts xxiv. 25.

convenient season shall ever arrive! More especially now that God's judgments are so visibly, and with such rapid strides, traversing the earth, and may, for ought we know, be even already at our doors; who can tell, whether even a single day may be allowed you for repairing your present neglect, and for acquiring that renovation of soul which you so greatly need! Indeed, this is no time^d for any of us to delay our preparation for death and judgment. On the contrary, the very circumstance of the proximity of danger, should give tenfold energy to our endeavours; since, in the event of any sudden seizure, a consciousness of having experienced this change, would tend to tranquillize our minds, and, by disarming death of its terrors, to counteract the effect of disease itself, which would otherwise gather strength from the fears that were excited by it.

I mean not, however, to be an alarmist on these matters; but on the matters of eternity I am an alarmist, even as the Apostle Paul was; and "knowing," as he did, "the terrors of the

^d Nov. 13, 1831, when the cholera had actually begun to shew itself at Sunderland.

Lord, I would persuade men :”^e yes, I would persuade every one amongst you, old and young, rich and poor, learned and unlearned, to “flee from the wrath to come,”^f and to “lay hold on eternal life.”^g I ask every one here present, Is my text true, or is it not? If it be true, what is it less than madness to waste the time now afforded you for obtaining the gift of God’s Holy Spirit, and securing thereby the salvation of your souls? It will be too late to repent, when we are taken hence, or to “ask for even a drop of water to cool our tongues;”^h when now, if we would but cry to God, we might obtain “rivers of living water.”ⁱ Were we but in earnest, no soul amongst us should be suffered to seek this gift in vain. Our blessed Lord has promised his Holy Spirit to us; yea, he has himself received this heavenly gift on purpose that he may bestow it upon us.^k But, however free his promises be, “he will be inquired of by us,” before he will perform them.^l The promise runs, “Ask, and ye shall

^e 2 Cor. v. 11.

^f Matt. iii. 7.

^g 1 Tim. vi. 12.

^h Luke xvi. 24.

ⁱ John vii. 38.

^k In Psalm lxviii. 18, it is, “he *received* ;” but in Eph. iv. 8, “he *gave*.” He *received* in order that he might *give*.

^l Ezek. xxxvi. 37.

have; seek, and ye shall find; knock, and it shall be opened unto you.”^m Let us then, in dependence on this promise, entreat of God to give us, in the first place, his Holy Spirit as a “spirit of grace and supplication;”ⁿ and then, in answer to our prayers, to “pour out his Spirit, even, as it were, in rivers and floods upon us;”^o that so there may be accomplished in us that good work, which it is the Spirit’s office to perform, by renovating our souls, and “causing us to walk in God’s statutes, and to keep his judgments, and do them.”^p Then, having obtained this inestimable gift, let us be careful to improve it aright, never “resisting his holy motions,”^q lest we provoke God to “withdraw his Spirit from us,”^r and with holy indignation to swear, that “his Spirit shall strive with us no more;”^s and that “we shall never enter into his rest.”^t

The most important parts of my subject must of necessity be deferred to the remaining opportunities of addressing you. This, which I may call only a prefatory part, I will conclude

^m Matt. vii. 7.

ⁿ Zech. xii. 10.

^o Isa. xliv. 3.

^p Ezek. xxxvi. 27.

^q Acts vii. 51.

^r Ps. li. 11.

^s Gen. vi. 3.

^t Heb. iii. 11.

with that beautiful Collect of our Church, in which the whole that has been brought before you is thus briefly and piously expressed: “O God, forasmuch as without thee we are not able to please thee, grant that thy Holy Spirit may in all things direct and rule our hearts, through Jesus Christ our Lord. Amen.”^u

^u Collect for Nineteenth Sunday after Trinity.

SERMON III.

ROMANS VIII. 9.

If any man have not the Spirit of Christ, he is none of his.

IN our two preceding discourses, we touched on points necessary to be considered in order to a just apprehension of our subject; but they were rather of an introductory nature, than a direct unfolding of the subject itself. We now come to that which is of prime importance, and in which our present and eternal interests are most deeply involved; namely, the work which the Holy Spirit accomplishes in men, in order to their becoming the people and the property of Christ. And in our statements we will exercise all imaginable caution—not, on the one hand, to fall short of what the Scripture indispensably requires; nor, on the other hand, to strain any requirement of

Scripture beyond what it plainly and incontrovertibly imports: for if, on the one hand, we are bound, at the peril of our souls, not to withhold any thing that can be profitable to you; so we are extremely anxious, on the other hand, not by carrying any part of our subject to excess, to “make sad the heart of any whom God would not have made sad.”^a

In prosecution of the plan before laid down, I now come to state,

III. *What the Holy Spirit will work in us in order to our being Christ's.* And here I shall comprehend the whole in those three acknowledged duties,—repentance, faith, and obedience. I say then, that, in order to bring us to Christ, the Holy Spirit will,—*first*, Convince us of sin; *secondly*, He will reveal Christ to us, as the appointed and only Saviour; and, *thirdly*, He will lead us to an unreserved surrender of ourselves to God, in a way of holy obedience.

First,—He will convince us of sin. This is the first work of the Spirit in bringing us to

^a Ezek. xiii. 22.

Christ ; and till this is accomplished, we neither are, nor can be, Christ's. Of this work, there is not any real experience in the natural man. He may have, as we often see, a spirit of bondage ; which appears from the apprehensions which men betray in the prospect of death and judgment : but as for any real humiliation, he has it not ; nor can he form it in himself by any power of his own. It is only when Christ sends his Holy Spirit into our souls, that this great preparatory work is accomplished in us. It is that heavenly Agent alone, that can " take away from us the heart of stone, and give us an heart of flesh."^b Hence our blessed Lord has promised to send his Holy Spirit for this very end : " I will send the Comforter unto you ; and when he is come, he will reprove the world of sin."^c

Now, the Holy Spirit will convince us, not of the mere existence of sin, for nobody can be ignorant of that ; but of the *extent and heinousness* of our transgressions. In order to this, he will discover to us *the spiritual import of the law*. Whilst in a natural and unconverted

^b Ezek. xi. 19.

^c John xvi. 7, 8.

state, we have little notion of the law, except as it appears in the mere letter. But the Holy Spirit will shew us, that it extends to every motion of the heart; that an angry wish is murder; and an impure look, adultery; and an inordinate desire after any thing whatever, is a violation of the tenth commandment.^c Thus he shews us that our sins, which to the generality appear only as the stars in a cloudy night, few, and at a great distance from each other, are, in reality, like the stars in the brightest hemisphere; or, rather, like the stars in the clearest night, viewed through a telescope of the largest power, when their numbers (the number of our sins) exceed all that we could ever have imagined; forming, as it were, one continuous mass through the whole space of our lives.^d *The various aggravations* of our sins are then, also, brought to light, and are revealed to us as *the vilest ingratitude* towards our heavenly Benefactor; *the most injurious rebellion* against our almighty Creator; and *the most inconceivable folly*, as destructive of our eternal welfare.

^c Matt. v. 21, 22, 27, 28.

^d Rom. vii. 7.

^e Ps. xl. 12.

We are apt, for the pacifying of our own minds, to balance our virtues against our faults. But the Holy Spirit, by applying the law to our consciences, and shewing us the extent of its demands, makes us to see that our brightest virtues are, in fact, but splendid sins, falling, as they do, infinitely short of that perfection which the law requires of us. Thus the Holy Spirit shews us, not only the depth of our guilt, but the awfulness of our desert ; and that, if we die in an unpardoned state, we have nothing to expect at God's hands, but wrath and fiery indignation.

But, in addition to all this, there is one sin in particular of which the Holy Spirit will convince us, and which is especially referred to by our Lord,—the sin of unbelief. Our Lord says, “ I will send the Comforter, to reprove the world of sin, *because they believe not on me.*”^g Now this is a sin of which the unconverted man makes no account. If he think of it at all, it is rather in extenuation than in aggravation of his other sins. He considers unbelief rather as his misfortune than

^g John xvi. 7—9.

his fault. He never once suspects that there is in him a corrupt bias, and an evil heart of unbelief; and that these are the main causes of his departing from the living God.^h Nor is he at all aware that his unbelief owes its origin to the corruption of his heart, and not to any want of clearness in the things revealed.

God has sent his only dear Son into the world, to reconcile sinners unto him, by his own obedience unto death. He has, also, given most abundant evidence of this, such as must of necessity convince any dispassionate and candid mind. And he invites all the children of men to accept of mercy in this his appointed way. The heathen, who have never heard of this merciful provision made for them, are not accountable for their neglect of it; but we, who have been instructed in the knowledge of Christ, and who profess to be followers of that Divine Saviour, have “made light of these things,” and are utterly inexcusable for not having inquired more fully into the mystery of redeeming love, and for

^h Heb. iii. 12.

having practically said, “ We will not have this man to reign over us.”ⁱ Now, when the Spirit of God brings this to our view, it appears the very summit of our guilt and folly; for, in fact, instead of requiting the Saviour’s love as we ought, with all imaginable gratitude and self-devotion, we have done nothing, throughout our whole lives, but “ crucify to ourselves the Son of God afresh, and put him to an open shame.”^k

Thus the Spirit of God brings to our view a sense of our guilt and danger. But this is not all. He breaks the heart, and humbles it in the dust, and makes us cry out, with the converts on the day of Pentecost, “ Men and brethren, what shall we do ? ”^l *This effect is absolutely universal.* There may be a difference in *the degrees* with which these feelings are produced in different people : but in *quality, and in effect*, they are the same in all. In all do they produce that “ broken and contrite spirit, which God will not despise.”^m

Now let not this work be mistaken. Where it exists, whether the person have been more

ⁱ Luke xix. 14.

^k Heb. vi. 6.

^l Acts ii. 37.

^m Ps. li. 17.

or less moral, it discovers to the mind such a total alienation from God, such an entire want of the divine image, and such an hateful depravity of heart, as makes a man to say, with the prophet, "Woe is me! I am undone:"ⁿ yea, and to exclaim with Job, "Behold I am vile; I repent and abhor myself in dust and ashes."^o These may be thought to be merely particular instances, peculiar to some distinguished saints, and that they are not to be realized or expected amongst us. But the prophet Ezekiel tells us, that all of us without exception must "lothe ourselves for our iniquities and abominations, and *that* not only before, but after, that God is pacified towards us."^p This is the very state which our Lord describes, when he says, that "he came to seek and to save that which was *lost*;"^q and till we know ourselves to be thus lost, we never shall come to Christ aright. We must feel ourselves, like Peter, actually sinking in the waves, and, under a sense of our perishing condition, must stretch out our hands, crying, "Save, Lord, or I perish."^r

ⁿ Isa. vi. 5.

^o Job xl. 4, and xlii. 6.

^p Ezek. xvi. 63, and xxxvi. 31.

^q Matt. xviii. 11.

^r Matt. viii. 25.

The next, the *second* work of the Holy Spirit is, to reveal the Lord Jesus to us as the appointed and only Saviour of the world. For this also a divine agency is wanted, as much as for the humbling of our souls before God. We may indeed acknowledge, that the Lord Jesus Christ is the appointed Saviour. We may even contend for it as an article of our creed, and write learned dissertations upon it; but all this is widely different from that kind of view which the Spirit of Christ gives to the believing soul. It is not as a speculative truth that the Holy Spirit brings this to the mind, but as a matter of indispensable importance to every soul of man; like that of pointing out the city of refuge to a man, who, hearing the pursuer of blood rapidly gaining ground upon him, feels that he must flee with all his might, if by any means he may attain the wished-for gate of safety, before the avenger shall have overtaken him.

The Spirit of God, as our Lord himself has expressed it, “takes of the things that are Christ’s, and shews them to the inquiring soul.” He shews to us what Christ has done and suffered for a ruined world: that he has left

“the bosom of his Father,”^s and assumed our nature, and “borne our sins in his own body on the tree.”^t He shews us, that Christ is also a living Saviour, sitting at the right hand of God to complete in heaven the work which he began on earth; and that he is coming again in due season to receive us to himself, that where he is we may be also.” He shews us, that our blessed Lord has, in all this work, accomplished every thing that was either predicted concerning him in the prophecies, or shadowed forth in the Mosaic ritual. He shews us, that by that one offering of himself upon the cross, he has made an ample satisfaction “for the sins of the whole world,”^u and effected a perfect reconciliation between God and man,^v so that now God can be “just, and yet a Saviour;”^z yea, he may be “just, and yet a justifier of them that believe in Christ.”^a He shews us, that, “if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, much more shall the blood of Christ, who, through the eternal Spirit, offered himself

^s John i. 18.

^t 1 Pet. ii. 24.

^u John xiv. 3.

^v 1 John ii. 2.

^y Col. i. 20.

^z Isa. xlv. 21.

^a Rom. iii. 26.

without spot to God, purge our conscience from dead works to serve the living God.”^b Convincing us, I say, of these things, he assures us, that, if only we “live by faith on this Saviour,” and “receive out of his fulness” our daily “supplies of his Spirit” and grace, we have nothing to fear; for that work that is now begun in us, shall assuredly be carried on and perfected “until the day of Christ.”^c From this time the sinner builds on “Christ as the only true foundation,”^d and glories in him as “all his salvation and all his desire.”^e Even a full assurance of faith he is now enabled to exercise, under a full conviction that “there is no condemnation to them that are in Christ Jesus;”^f and that “all who believe in him are justified from all things.”^g

A full assurance of *hope*, indeed, a true believer may want; but a full assurance of *faith* he must have, and should never lose. *Faith*, being founded simply on the truth of God, should never vary, under any circumstances whatever; but *hope* is founded partly on the

^b Heb. ix. 13, 14.

^c Phil. i. 6.

^d 1 Cor. iii. 11.

^e 2 Sam. xxiii. 5.

^f Rom. viii. 1.

^g Acts xiii. 39.

promises of God, and partly on a consciousness that we are in that state to which the promises are made, and, therefore, it *may* vary, yea, and *should* vary, according to the progress we have made in the divine life, and the meetness we have attained for the heavenly inheritance. *Faith* is *a duty*, and can never be too strong; *hope* is *a privilege*, and should rise or fall according to circumstances. The want of an assured *faith* is sin: the want of an assured *hope* may, indeed, argue a low, or even a sinful, state; but it is in itself rather a duty than a sin, provided we are not in a state that warrants such a hope. Strong faith will, doubtless, for the most part, generate a lively hope, and render it as influential for our safety as it is conducive to our comfort. Hope is, in fact, the daughter of faith; and, when grown to maturity, will perform the same offices as faith, “purifying the heart after the Saviour’s image,”^h and “saving the soul,” both with a present and an everlasting salvation.ⁱ This distinction between faith and hope is necessary for our comfort, and should be particularly borne in mind by those who minister in holy things; for many,

^h Acts ix. 15, with 1 John v. 3.

ⁱ Rom. viii. 24.

from confounding the two, are adverse to the doctrine of a full assurance of faith; whilst many, from the very same cause, are induced to write bitter things against themselves without any just occasion for their disquietude, apprehending that their *weakness of hope* argues, of necessity, *a want of faith*. But a person may have strong faith, whilst yet he is very far from an assured hope. The Canaanitish woman, who was repeatedly rejected by our Lord as an unfit person to enjoy the blessing which she solicited,—(“ I am not sent but to the lost sheep of the house of Israel;”^k “ I cannot take the children’s bread, and cast it unto dogs,”^l)—shewed, by her persevering importunity, that her faith in Christ was strong; and, therefore, our Lord commended her, saying, “ O woman, great is thy faith: be it unto thee even as thou wilt.”^m This, then, I have spoken, lest any, because they have not an assured *hope*, should think themselves destitute of a saving *faith*. If our faith in Christ be simple and entire, “ we shall be saved by him with an everlasting salvation.”ⁿ

^k Matt. xv. 24.

^l Matt. xv. 26.

^m Matt. xv. 28.

ⁿ Isa. xlv. 17.

If it be thought that this knowledge of Christ is attainable by any human efforts, let the Apostle's declaration be borne in mind: "By grace ye are saved, through faith: and that not of yourselves: *it is the gift of God.*"^o And he elsewhere tells us, that "*it is given to us to believe in Christ.*"^p It was "by the Spirit of wisdom and revelation that any of old attained the knowledge of Christ;"^q and it is by the same divine Teacher that we must all be brought to him at this time; as it is said,—"*All thy children shall be taught of God:*"^r and again, "*No man can come unto me, except the Father, who hath sent me, draw him.*"^s

But I observed, that the Spirit of Christ yet further (in the *third* place) enables the believer to devote himself wholly and unreservedly to God. This is as necessary as either of the former. In fact, without this, where it can be effected, the others, even if they could exist, would be of no saving benefit to the soul. An entire surrender of the soul to God is that for which the graces of penitence and faith are

^o Eph. ii. 8.

^p Phil. i. 29.

^q Eph. i. 17.

^r John vi. 45.

^s John vi. 44.

given. But this also is the work of the Spirit, and can never be wrought by any finite power. The man now possesses “a divine nature,”^t totally distinct from that which he brought into the world with him. He is altogether “a new creature :”^u made so by him who created him at first, and “breathed into him a living soul.”^x And can there be any doubt by whom this change is wrought ? Let the Apostle’s testimony determine this point : “We are God’s workmanship, created in Christ Jesus.”^v And again, “He that hath wrought us for the self-same thing is God ; who also hath given unto us the earnest of the Spirit.”^z

I have said that the Spirit of God makes known to the believing soul the mercies of God in Christ Jesus ; and by this manifestation of God’s love, he constrains the believer to “give himself up, a living sacrifice to God ;”^a and, from a consciousness that “he has been bought with a price, to glorify God with his body and his spirit, which are his.”^b From this time, the

^t 2 Pet. i. 4.

^u Gal. vi. 15.

^x Gen. ii. 7.

^v Eph. ii. 10.

^z 2 Cor. v. 5.

^a Rom. xii. 1.

^b 1 Cor. vi. 20.

man enters on a new course, mortifying the whole body of sin, and crucifying all his corrupt affections; as it is written, “They that are Christ’s have crucified the flesh, with the affections and lusts.”^c From this time, also, all the fruits of the Spirit are brought forth by him, and he progressively abounds in “all the fruits of righteousness, which are by Jesus Christ, to the glory and praise of God.”^d Holiness, in all its branches, is now the chief desire and delight of his soul. “By walking in the Spirit, he is kept from any desire to fulfil the lusts of the flesh.”^e “He can no longer commit sin, as he once did, because he is born of God.”^f Were it possible, he would become “holy, as God himself is holy.”^g His continual prayer is, that “the God of peace would sanctify him wholly; and that his whole body, soul, and spirit, may be preserved blameless unto God’s heavenly kingdom.”^h As for the world, and all its vanities, he is crucified to it “by the cross of Christ; and the world, even in all its most attractive graces, is as a crucified object to him.”ⁱ The relation between him and the

^c Gal. v. 24.

^d Phil. i. 11.

^e Gal. v. 16.

^f 1 John iii. 9.

^g Lev. xix. 2.

^h 1 Thess. v. 23.

ⁱ Gal. vi. 14.

world, like the tie of a departed relative, is dissolved;^k and though *in* the world, “he is no more *of* the world, than Christ himself was of the world.”^l To walk before God, and with God, and to “maintain continual fellowship with the Father and the Son,”^m is now his one ambition, his one pursuit. And it is only in proportion as he has attained this change, that he has any evidence that he belongs to Christ. In this way, allowing only for circumstantial varieties in different cases, the Holy Spirit completes in men the three different works which I mentioned, as necessary in order to our becoming Christ’s.

I know that there are some who would call this a legal statement. But I have no hesitation in saying, that it is the statement which is found in every page of the inspired volume; and that no part of it can, by any means, be dispensed with. If we be not penitent, we can never come to Christ aright; if we rely on any thing but his meritorious blood and righteousness, we can never be accepted of him; and, if we yield not ourselves up to him in a way

^k Rom. vii. 4.

^l John xvii. 16.

^m 1 John i. 3.

of holy obedience, he will never acknowledge us as his. The same Scripture which says, "Except ye repent, ye shall all perish,"^a says also, "He that believeth not the Son, shall not see life; but the wrath of God abideth on him;"^o and still further adds, "Without holiness, no man shall see the Lord."^p Now no true disciple of Christ would wish any one of these demands to be waved, or softened down in any respect. He would most gladly comply with them all. He would assign no measure to his penitence, no bounds to his faith, no limits to his obedience. In actual attainment, it is true, he has many defects, and much that affords him occasion for grief and shame: but, in heart and mind, he is like-minded with God: and he can appeal to God, that he would regard a perfect conformity to his revealed will as a very heaven upon earth.

Now comes the question which it behoves every one of us to put to himself with all sincerity: WHAT EVIDENCE HAVE I THAT I AM CHRIST'S? Has the Spirit of Christ actually wrought these things in me? Does my con-

^a Luke xiii. 5.

^o John iii. 36.

^p Heb. xii. 14

science bear me witness that I am deeply penitent before God; and *that* not merely on account of some flagrant transgression which I may have committed, but for the indwelling corruptions of my heart, and all the defectiveness of my very best duties? Do I take the law as my rule of judgment, and feel that I have need, in reference to every one of the commandments, to pray from my inmost soul, “Lord, have mercy upon me for my past violations of *this* law, and incline my rebellious heart to keep it in future!” Can I also appeal to God that I do flee to Christ for refuge, renouncing utterly every other ground of hope, and “determining to know nothing, and rely on nothing, for my acceptance with God, but Jesus Christ and him crucified!”^q Do I look with a holy jealousy and indignation on every thing that would divide with him the honour of my salvation; and is this the most rooted and habitual sentiment of my heart, “God forbid that I should glory, save in the cross of our Lord Jesus Christ!”^r Further, does “the love of Christ constrain me to live, not to myself, but to Him who died for me and rose again;” and does my whole walk, both

^q 1 Cor. ii. 2.

^r Gal. vi. 14.

^s 2 Cor. v. 14, 15.

in public and private, bear witness for me, that I live only for God and for eternity: and that all my other pursuits, of whatsoever kind they be, are subordinated to this, and made subservient to it? Let it be remembered, I am not now asking whether we do these things *perfectly*: but whether we do them *sincerely* and *habitually*: and whether every deviation from this heavenly course be a source of grief and shame to us: yea, whether we are “labouring after perfection,”¹ though we know we are not able to attain it? Moreover, is all this manifest to those around us, and especially to those who are most conversant with us in our daily walk? Do they see, and can they testify in our behalf, that this is indeed the constant habit of our minds, and the uniform tenor of our life? Do they see a marked difference between us and the world around us: and that we are, in fact, “lights in a dark world, holding forth in our conversation the word of life;”² and proving to every beholder the truth of our profession by the consistency of our conduct? Let us not put away from us these searching inquiries: let us not turn away from them as though this

¹ 2 Cor. xiii. 9.

² Phil. ii. 16.

change were unattainable, or as though we could be saved without it. Let us remember what is at issue, and how deeply we are interested in it. *I want to know whether I am Christ's: I want to know whether, if I were to die this day, Christ would acknowledge me as his; or whether I have not reason rather to fear, that he would say to me, "Depart from me; I never knew you."*^x

I am aware that some will endeavour to evade these things, by saying that we require too much. Then I demand, which of these things can be dispensed with? Can repentance? Can faith? Can obedience? There is not a person here who does not know, that not one of these things can be neglected, but to the certain destruction of our souls. Again, I ask, which of these things can be wrought in us by our own power; or for which of them is not the operation of the Holy Spirit necessary? If repentance can be wrought effectually in you by any power of your own, prove it. If faith in Christ can, prove it.—If obedience to his commandments can, prove it. But be careful not to mistake the shadow for the substance. Think not that the *saying* that you possess these

^x Matt. vii. 23.

things, or that you intend hereafter to attain them, will suffice. You must *possess* them; you must possess them *in reality*; you must possess them *now*, if you would have any scriptural evidence that you are Christ's, or any well-founded hope of dwelling with Christ in the eternal world. I charge you before God that you examine, every one of you, your present state, and that you defer not any longer the attainment of the things on which your everlasting salvation depends. Think, I pray you, *if ye are not Christ's, whose are ye?* Fearful thought! I pray God that no one amongst you may ever have to learn this by bitter experience; but that all of you may, from this moment, lay it to heart, and improve, whilst yet ye may, this day of your salvation! I tremble, lest in any of you this day of grace be terminated by death; and, when ye are vainly hoping for acceptance with Christ as his peculiar people, Satan should lay claim as *his* vassals, and possess you for ever, sad trophies of his victorious power, and wretched monuments of his malignant sway.

And now, in conclusion, may God send down his Holy Spirit upon you all "to bear testimony

to the word of his grace,"^y which has been delivered to you, and render it "the power of God to the salvation of your souls!"^z Amen and Amen.

^y Acts xiv. 3.

^z Rom. i. 16.

SERMON IV.

ROMANS VIII. 9.

If any man have not the Spirit of Christ, he is none of his.

IN entering on this closing part of our subject, I feel peculiar difficulty, not from any want of scriptural and incontrovertible materials, but from the very nature of those materials, which, being wholly of an experimental nature, can only commend themselves to those who, by actual experience, are qualified to judge of them. There are, as we all know, different kinds of life—vegetable, animal, and rational—each rising above the other, and each, in its order, evincing a manifest superiority above that which is below it. But there is a fourth kind of life, of which the Scripture speaks; viz. a spiritual life, which rises as far above the rest, as any one of them does above another.

All have their proper powers, which, however, they cannot exceed. The vegetable life has productiveness, but no consciousness nor activity. The animal life has feeling, but no perception of the deductions of reason. The rational life apprehends moral truth; but forms no just conception of things which are spiritual. The spiritual life is exercised on things that are matters of pure revelation, which reason is not of itself able to apprehend.

But I wish to guard against a common misapprehension respecting this spiritual life. It is by no means correct to speak of it as constituting a new *sense*; for then it would be a man's misfortune only, and not his fault, if he did not possess it. But it is correct to say, that the spiritual man has a spiritual *perception*, which the natural man does not possess. The merely rational man has a film before his eyes; he views things through the medium of sense, and not of faith; and the medium through which he looks at objects, distorts them, if it do not altogether hide them from his sight. But in the spiritual man, the Holy Spirit, as "eye-salve," clears away the film," and enables him to discern

^a Rev. iii. 18.

things as they really are. Faith also assists him, by bringing remote objects with greater clearness to his mind. The power of the telescope to bring to our view things that are invisible to the naked eye is well known. Now this is the office and effect of faith, which enables us, if I may so speak, to behold both God himself, and the hidden mysteries of God,^b and to obtain a clear perception of things which are altogether beyond the reach of the eye of sense. Hence it appears that the merely rational man labours under a twofold disadvantage in comparison of the spiritual man: he looks through a dense medium of sense, which distorts, or altogether conceals, the objects before him; and he wants that peculiar glass of faith, which would present them truly, and bring them, if I may so say, directly upon the retina of his mind. This is what St. John means, when he says, “The light shineth in darkness, and the darkness comprehendeth it not;”^c and this is, in very explicit terms, declared by St. Paul to be a matter of universal experience.^d “The natural man (whoever he may be) receiveth not the things of the Spirit of God: for they are foolishness unto him; (being seen

^b Heb. xi. 27.

^c John i. 5.

^d 1 Cor. ii. 14—16.

by him only in a distorted view :) neither can he know them, because they are spiritually discerned ; (and he wants that spiritual perception, whereby alone he can truly apprehend them.) But he that is spiritual, judgeth all things, (having a clear and just perception of them ;) yet he himself is judged of no man : (for it were a downright absurdity for a blind man to sit in judgment on one who sees.) For who (*i. e.* what merely natural man) hath known the mind of the Lord, that he should instruct *him*, (the spiritual man !) But *we* (we who are spiritual) *have* the mind of Christ ; ” (and are, therefore, able to judge both ourselves and others.)

But whilst, in order to guard against misapprehension, I speak thus, I well know that there are many, very many, in the midst of us, who can form the most accurate judgment of all we say, and who, if not in relation to every *word*, will yet, *as a whole*, set their seal to the truth of it ; and, therefore, I hesitate not to lay before you what I verily believe to be in perfect accordance with God’s revealed will, though on a subject so recondite and mysterious.

I am not, however, without a consciousness, and with deep grief I utter it, that, under a profession of bringing forth only scriptural truth, some give vent to the veriest absurdities, talking about dreams and visions, and arrogating to themselves I know not what claims of preternatural endowments. But against all such fancies and conceits I would enter my most solemn protest. The truth of God, though elevated above reason, is in perfect accordance with reason; and by *its reasonableness as a part of divine revelation* would I wish every word that I utter to be tried. I ask nothing more than this; that as God, of his own sovereign will and pleasure, bestows on some greater *natural* gifts than on others, so he may act in reference to *spiritual* gifts; and that, as all our natural faculties are called forth into action by things *visible*, our hopes and fears, and joys and sorrows, being excited by them according to the interest we have in them, so our spiritual faculties may be called into action by things *invisible*, even by all the wonders of redeeming love, according as the blessings of redemption are manifested to the soul, and our interest in them is made the one subject of our present and prospective happiness.

Having premised thus much, I now come to shew, in the *fourth* and last place,

IV. *What the Holy Spirit will work in us when we are Christ's.* We must never forget that the Holy Spirit unites with the Lord Jesus Christ in the whole of his mediatorial office, though each sustains and executes in a more appropriate way that part which has been assigned him by the Father: and, if any of us be “washed, and justified, and sanctified, it is in the name of the Lord Jesus, and by the Spirit of our God.”^e But it is the Spirit's office to which I must confine myself: and whilst I address myself to this arduous and momentous subject, may the Lord Jesus Christ himself “be with us,” as he has promised,^f and “baptize us with the Holy Ghost and with fire,”^g to consume the dross that is within us,^h and to kindle in our hearts an inextinguishable flame of love towards his blessed name!

The Holy Spirit then will perform in us the offices of a *Teacher*, a *Sanctifier*, and a *Comforter*.

^e 1 Cor. vi. 11.

^g Matt. iii. 11.

^f Matt. xxviii. 20.

^h Isa. iv. 4.

Let us view him first as a *Teacher*.

The young convert knows little beyond "the first principles of the oracles of God."¹ He is like a person just landed on a newly-discovered country, the beauty and riches of which he has yet to learn. But the Holy Spirit of Christ will open things to us, even as the Lord Jesus himself did when on earth to his disciples, gradually, as we are able to bear them, and with increased knowledge, he will give us "senses proportionably exercised to discern good and evil,"² and thus will "lead us on to perfection."³ The fundamental doctrine of salvation by faith is known by us when we first come to Christ. But there is much which as yet is very indistinctly seen. For instance, the nature and difficulty of the Christian warfare is yet but very partially discovered. The deceitfulness and desperate wickedness of the human heart is but little known: (in fact, who but God can know it to its full extent?) "the deceitfulness of sin"⁴ also is by no means clearly discerned. As for "the devices of Satan,"⁵ the young believer is still "ignorant of them" to a great

¹ Heb. v. 12.

² Heb. v. 14.

³ Heb. vi. 1.

⁴ Jer. xvii. 9.

⁵ Heb. iii. 13.

⁶ 2 Cor. ii. 11.

extent; and of “the wiles” whereby that subtle adversary deludes the souls of men, he has scarcely any conception.^p Little does he imagine what power that old serpent has to “beguile the minds of the simple,”^q and “to corrupt them, even as he deceived our mother Eve, from the simplicity that is in Christ.”^r Armour is provided for him against that great enemy of souls;^s but he knows not yet how to use it, so as to defeat him, who is but too justly called Apollyon.^t He has in his hand “the word, which is the sword of the Spirit;” but he knows not how to use it with effect: “he is unskillful in the word of righteousness.”^x It is not till after many conflicts that he learns, what are the parts on which he is most open to assault, what are the stratagems whereby that wily adversary most successfully ensnares him, and what are the means by which he is to insure the victory over all his assailants. In the spiritual warfare, as in that which is temporal, experience can be gained only by active service. There is however this difference between them: in temporal warfare, proficiency is the result of human

^p Eph. vi. 11.

^q Rom. xvi. 18.

^r 2 Cor. xi. 3.

^s Eph. vi. 13.

^t Rev. ix. 11.

^u Eph. vi. 17.

^x Heb. v. 13.

ingenuity; whereas, in the spiritual warfare, it is the Spirit of God alone that can inspire us with the knowledge and address, whereby we are to vanquish the legions of Spirits that are combined against us.^y

But, further, the Holy Spirit will also discover to us the fulness and excellency of the Gospel salvation. The plan of salvation is, as I have already acknowledged, understood by the veriest babe in Christ. But the excellency of it will be more and more developed to him, till, from the obscurity of the morning dawn, he attains the fuller light of the meridian sun; according as it is written by the prophet; “ Then shall we know, if we follow on to know the Lord: *his goings forth are prepared as the morning*;”^z and as Solomon also has assured us, “ The path of the just is as the morning light, which shineth more and more unto the perfect day.”^a The young Christian knows little of that covenant to which all our salvation must ultimately be traced; the covenant entered into between the Father and the Son for the redemption of our fallen race; the covenant, wherein Christ, on the one

^y Eph. vi. 17, 18.

^z Hos. vi. 3.

^a Prov. iv. 18.

part, undertook to stand in our place and stead, and to endure, in his own person, the penalty which we had incurred; and the Father, on the other part, both gave unto him a chosen people,^b and engaged to accept them as righteous, on account of what he should do and suffer for them. “This covenant is ordered in all things, and sure:” and the blessings of it are all treasured up for us in Christ, our great head and representative,” and are thus secured to us for ever: as it is written, “Our life is hid with Christ in God: and therefore, when Christ, who is our life, shall appear, we also shall appear with him in glory.”^d These blessings, too, are to be received from him” simply “through the exercise of faith, that thus they may be sure to all the seed:”^e for no human being could ever have hoped to possess them, if they had been committed to any other depository, or if the attainment of them had been suspended on the strength and fidelity of man.

To unfold these things to the soul is the Holy Spirit’s office. For this end he is given to us as “an unction that shall abide with us,” and that

^b John xvii. 2, 6, 9, 11, 12, 24.

^c Col. ii. 9.

^d Col. iii. 3, 4.

^e John i. 16.

^f Rom. iv. 16.

shall, to a certain degree, by the clearness of his communications, supersede the necessity for human instruction ;^g and, being given to us for this end, he enables the believer gradually to dive more and more deeply into this mystery, which the human eye cannot penetrate, at least not so penetrate as to behold its excellency.^h These are among “the deep things of God, which the Spirit alone searches,” even the things which eye hath not seen, nor ear heard, nor heart conceived, but which are revealed to the soul by the Spirit of God,ⁱ and can be known in no other way.^k True, these things are written plainly in the inspired volume, even as the figures are engraven with the utmost possible plainness on the sun-dial : but both in the one case, and in the other, are they written in vain, till light is vouchsafed from heaven to shine upon them : then only does the gnomon perform its office in the one ; and then only is the end answered for the illumination of the soul in the other. Till that take place, “the natural man, how learned soever he be in other respects, will never discern aright the things of the Spirit of God : they will be no better than foolishness unto him.”

^g 1 John ii. 27.

^h Eph. i. 17, 18.

ⁱ 1 Cor. ii. 9, 10.

^k 1 Cor. ii. 11, 12.

The believer, thus taught of God, has a knowledge of the Deity, of which he had scarcely the slightest notion before. What astonishing views has he of the wisdom of God in devising such a plan, whereby God's own justice might be duly satisfied, and his mercy flow down to man in perfect consistency with all his other attributes! When he contemplates the goodness of God, thus exercised; the holiness of God, thus honoured; and the truth of God, thus kept inviolate; and all the perfections of God, thus harmonizing and glorified; and all this for HIM; he is perfectly astounded; he knows not how to believe it; it seems to him all as "a mere parable."¹ But, seeing how suited all this is to his necessities, and how sufficient for his wants, and that, in any other way than this, he could find no more ground of hope for himself than for the fallen angels, he is *forced* to believe it; he sees that it is revealed in the Bible as with a sun-beam, and established by evidence that admits not of the slightest doubt: and when he sees further, that it has a transforming efficacy upon all who receive it, he is *constrained* to receive it as the very truth of God,

¹ Ezek. xx. 49.

and to say, "Lord, to whom else shall we go! Thou, even thou only, hast the words of eternal life;" and "we believe and are sure, that thou art that Christ, the Son of the living God."^m

I merely give these things as samples only of what the Holy Spirit will effect in the believing soul as a *Teacher*; for the same powerful agency is extended to every part of divine truth, and every part, also, of Christian experience, seeing that he is expressly promised to "guide us into *all* truth,"ⁿ that so, by his effectual teaching, "we may know all things."^o

But we will next consider his operations, under the office of a *Sanctifier*. In this view we speak of him in our catechism, as "sanctifying the elect people of God." In fact, all that he does as a Teacher, is in order to his work as a Sanctifier. Does he "reveal Christ in us," so as to give us brighter views of his person, and a more comprehensive knowledge of his work and offices? it is, that "we, beholding as in a glass the glory of the Lord, may be changed into the same image from

^m John vi. 68, 69. ⁿ John xvi. 13. ^o 1 John ii. 20.

glory to glory, even as by the Spirit of the Lord.”^p Does he further enable us to “comprehend the breadth and length, and depth and height, and to know with progressive clearness and certainty the love of Christ which passeth knowledge? it is, that we may be thereby “filled with all the fulness of God.”^q With increasing knowledge he gives an increase of spiritual perception; and with that perception, a spiritual appetite; and with that appetite, a spiritual attainment; and this continues to advance, till “the soul with all its powers is brought into captivity to the obedience of Christ.”^r I think the whole process, though above the conception of the highest archangel, may, for all practical purposes, be brought down to the apprehension of a child. Our blessed Lord compares it to the wind, which is mighty in operation, but visible only in its effects. “It blows when and where it listeth, but we cannot tell either whence it comes, or whither it goes;”^s yet of its agency we have no doubt whatever. The veriest child acknowledges it, whilst the wisest philosopher is unable adequately to explain it.

^p 2 Cor. iii. 18.

^q Eph. iii. 18, 19.

^r 2 Cor. x. 5.

^s John iii. 8.

The magnet would furnish us with a similar illustration of this truth; for its influence, if not rendered visible by actual experience, would not be credited. But there is another natural process which will give us a fuller, and, perhaps I may say, a more distinct, apprehension of this mysterious subject. A river flowing from its source in one current to the ocean, may serve to shew us the natural man, with all his faculties, both of body and mind, departing from God, and proceeding with fatal indifference and perseverance, till he is finally lost in that abyss from whence there is no return. But, within a certain distance from the sea, we may behold that same river arrested in its course by the tide, and returning with equal rapidity towards its fountain-head: and in that we may behold the sinner returning to his God. Even from the partial back-currents which are occasioned by local obstacles, we may behold the parallel yet more strikingly illustrated: for in either case, these may serve to shew, that, as in man's departure from God, there are some risings of compunction, and some little, though ineffectual, restraints, from the remonstrances of an accusing conscience; so, in the believer's return to God, there are some remnants of

corruption, which betray a want of that completeness of soul, which he will enjoy in a better world. But the point particularly to be noticed is, How is this change effected? How is it effected in the river? Is it through the power and instrumentality of man? No: it is by the invisible, but powerful, attraction of the moon. The operation of the moon is not seen but in its effects; yet it is not on that account denied: the effects are unquestionable; nor can they reasonably be traced to any other cause; at all events they cannot in the smallest possible degree be ascribed to man. And how is the change effected upon the souls of men? It is the Holy Spirit who operates upon them to bring them back to God. True, his operations are not seen, except in the effects produced by them: but those effects infinitely exceed all human power: and in the unerring word of God they are ascribed to the Holy Spirit, whose peculiar office it is, not only to regenerate us at first, but progressively to form us after the divine image, and to render us meet for our heavenly inheritance.¹ That there are defects in the best of men is certain; but that only makes the analogy more complete.

¹ Tit. iii. 3, 5.

There are, and will be, intervening obstacles, that will, at some times, and under peculiar circumstances, interfere with the believer's progress:^u but these do not interrupt his general course, or give any just cause for questioning the influence under which he moves.^x His habitual "walk is, not after the flesh, but after the Spirit."^y We have said, that the work is progressive. He goes from grace to grace,^z from victory to victory, "growing up into Christ in all things, till he arrive at the measure of the stature of the fulness of Christ."^a At first he is represented in the Scriptures as "a child, then as a young man, and then as a father:"^b and the work in his soul is compared to the corn, which appears first in "the blade, then in the ear, and then as the full corn in the ear."^c These very comparisons shew, that the believer is not at first all that he will be at a future period: his heart will be more and more weaned from earthly things, and with more and more intensity be fixed on things above, till he is altogether "changed into the image of his God in righteousness and true holiness."^d This

^u Rom. vii. 18, 19. ^x Rom. vii. 21—24. ^y Rom. viii. 1, 5.

^z 2 Pet. iii. 18. ^a Eph. iv. 7, 13. ^b 1 John ii. 12—14.

^c Mark iv. 28.

^d Eph. iv. 24.

advance towards maturity will be more or less visible to all around him. There will be in him more solidity, more uniformity, more consistency. His principles will be more and more commended to all around him by their efficacy to “beautify his soul,”^c and to adorn his life.^f In a word, he will be renewed, not in his mind only, but “in *the Spirit of his mind*,”^g and will become “an epistle of Christ known and read of all men,” an epistle not “written by any human hand, but by the Spirit of the living God.”^h He will be in himself, and will constrain all who know him to acknowledge that he is, what the Scriptures emphatically call, “A MAN OF GOD.”ⁱ

And what is the result of all this? What, but that *in* and *by* the whole of this work, the Holy Spirit performs the office of *a Comforter*? Under this character, “the world know him not, neither can receive him: but believers do know him; for he dwelleth with them, and shall be in them”^k throughout the whole of their earthly pilgrimage. Even at their first coming

^c Ps. cxlix. 4.

^f 1 Pet. iii. 3, 4.

^g Eph. iv. 23.

^h 2 Cor. iii. 2, 3.

ⁱ 2 Tim. iii. 17.

^k John xiv. 16, 17.

to Christ, the Holy Spirit, in some measure, dischargeth this office, speaking peace to their troubled consciences, and enabling them to rejoice in their unseen, but beloved Saviour.^l This was eminently conspicuous on the day of Pentecost, when the whole multitude of believers, who had just before been filled with terror, “ate their bread with gladness and singleness of heart, blessing and praising God.”^m But through the whole course of their future life, he carries on this work, revealing Christ more and more clearly to them, and applying the promises with sweet assurance to their souls. Hence the word so applied is said to “work by the power of the Spirit of God,”ⁿ and to “come to men, not in word only, but also in power, and in the Holy Ghost, and in much assurance;”^o and the Holy Ghost himself is called “the Holy Spirit of promise,”^p because in this way he makes use of the promises for their good. Thus he performs the office of a Comforter towards Christ’s redeemed people: he gives them near “access to God” in prayer;^q and in their supplications, “helps their infir-

^l 1 Pet. i. 8.^m Acts ii. 46.ⁿ Rom. xv. 19.^o 1 Thess. i. 5.^p Eph. i. 13.^q Eph. ii. 18.

mities,"^r and "makes intercession for them, and in them, according to the will of God."^s "He is in them a Spirit of adoption, enabling them to go to God with confidence, crying, Abba, Father;"^t and, "shedding abroad God's love in their hearts,"^u he "witnesses with their spirits, that they are children of God."^x In this way, also, he establishes them in Christ,^y and "seals them unto the day of redemption,"^z and "is within them an earnest of their heavenly inheritance."^a "An earnest" is *a part of* a payment, and *a pledge of* the remainder; and such is the Holy Spirit in the believer's soul, giving him already, in possession, a measure of the heavenly felicity, and assuring to him, in due season, the full and everlasting possession of it. In a season of affliction especially do the communications of his grace abound. We read of those who "received the word with much affliction, and joy of the Holy Ghost;"^b and "in proportion as any person's afflictions abound, the Holy Ghost will make his consolations to abound" with still greater and more transcendent efficacy.^c

^r Rom. viii. 26, and Jude 20.

^s Rom. viii. 27.

^t Rom. viii. 15.

^u Rom. v. 5.

^x Rom. viii. 16.

^y 2 Cor. i. 21.

^z 2 Cor. i. 22, with Eph. i. 17.

^a Eph. i. 14.

^b 1 Thess. i. 6.

^c 2 Cor. i. 5.

It is worthy, however, of observation, that the comforts which he administers at an earlier, and at a more advanced period, are, for the most part, widely different; the one being rather of a tumultuous nature, the other more serene; the one more transient, the other more abiding; the one elevating the spirits of a man on account of the good that has accrued to him: the other humbling and abasing his soul, on account of his great unworthiness: the one is as a fire recently kindled, in which there is a considerable mixture of flame and smoke; the other like a fire that has become bright and solid, and burns with an unobtrusive, but mighty, efficacy. In confirmation of what I have said, I need only add, that this is the very description which God himself has given us of his kingdom: that it “consists not in externals of any kind, but in righteousness, and peace, and joy in the Holy Ghost.”^d

And now, will any one say that these blessings were peculiar to the apostolic age, and are not to be expected by us? What then is the meaning of that interrogation, which St. Paul addressed to the whole Corinthian church,

^d Rom. xiv. 17.

“ Know ye not that ye are the temple of God, and that *the Spirit of God dwelleth in you?*”^e And, again, “ Know ye not your ownelves, how that *Jesus Christ is in you*, except ye be reprobates?”^f Hence it is evident, that this is a truth, of which we must not only have the actual experience, but a consciousness also, that it is realized in us : and the man who questions it as a matter of Christian experience, has yet to learn the very first principles of the Christian faith : for even to the murderers of our Lord did St. Peter on the day of Pentecost announce, that this blessing should be theirs ; and *that* too even to their latest posterity : “ Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost : for the promise is to you and to your children, and to all that are afar off, even as many as the Lord our God shall call.”^g In fact, this is the promise which was originally made to Abraham for himself and all his believing posterity, whether of the Jewish or Gentile world, even “ *the promise of the Spirit through faith.*”^h

^e 1 Cor. iii. 16, 17.

^f 2 Cor. xiii. 5.

^g Acts ii. 38, 39.

^h Gal. iii. 14.

This objection therefore being set aside, I confidently ask whether I have carried any one of these matters to excess, either requiring more than the Scriptures require, or promising more than the Scriptures promise? I can truly say, that I have exercised all possible caution on this head. I know and lament, that there are crude and enthusiastic conceits entertained by some, who would have us believe that they are actuated by certain divine impulses, irrespective of the word as the medium of conveying them, and in despite of the vanity and folly which they themselves betray as their invariable result. But I trust, that not one word that I have spoken can be thought to have countenanced any such conceits as these. The written word is the medium by which the Spirit works, and the standard by which his agency must be tried: and, if his operations do not produce holiness, as well as light and comfort, they are no better than a delusion, a desperate and a fatal delusion. The offices of the Holy Spirit cannot be separated from each other. He is a Teacher, a Sanctifier, and a Comforter: and I advisedly place the office of a Sanctifier between the other two, because it is equally connected both with that which precedes, and with that which

follows ;—with that which precedes, as the end for which divine teaching is administered, and with that which follows, as that without which no true comfort can possibly exist. I intreat, then, that you will all look for the gift of the Holy Spirit, to impart to you these blessings: and, I declare before God, that no one of you will ever behold the face of God in peace, if you do not both desire and obtain the Holy Spirit for these ends. The word of God is immutable ; “ If any man have not the Spirit of Christ, he is none of his.”

If any be disposed to deride the sacred influences of the Spirit, imputing to Satan, as it were, what is wrought by the Holy Ghost, let them beware of the sin against the Holy Ghost ; for they tread close upon it, if they do not actually commit it. I would have them remember, that, *in proportion to the light against which they offend, and the malignity with which they utter their scoffs, they approach this fatal sin :* and, if once they do commit it, our blessed Lord declares, that “ they shall never have forgiveness, either in this world, or in the world to come ; and that they are therefore in danger of eternal damnation.”ⁱ

ⁱ Matt. xii. 32, and Mark iii. 28, 29.

On the other hand, if any have experienced the workings of the Holy Spirit to bring them to Christ, let them watch and pray against temptation and sin of every kind, lest by any open or secret declension from the ways of God, they “grieve”^k and “vex the Holy Spirit,”^l and “quench” his sacred motions,^m and thus “their last end become worse than their beginning.”ⁿ

But “I hope better things of this assembly, though I thus speak.”^o Scoffers do not abound at this day as once they did. The truths of the Gospel are better understood, and its mysteries are more justly appreciated: and, provided only the deep things of God be stated with modesty and sobriety, they find a favourable acceptance now, where once, perhaps, they would only have provoked a smile. On that head, therefore, I feel no occasion to dwell. But this very circumstance, which renders a profession of piety more easy, makes the danger of departing from it more imminent; since, as in the case of the stony-ground hearers, that which is hastily received, is but too often as hastily relinquished.^p To every one of you then I say, “Hold fast that thou

^k Eph. iv. 30.

^l Isa. lxiii. 10.

^m 1 Thess. v. 19.

ⁿ 2 Pet. ii. 20.

^o Heb. vi. 9.

^p Matt. xii. 20, 21.

hast, that no man take thy crown ;”^q or rather, look to the Lord Jesus Christ for more enlarged “ supplies of his Spirit :”^r for “ He has received this gift for men, even for the most rebellious .”^s and as “ God has not given the Spirit by measure unto *him*,”^t so is there no measure fixed for the dispensation of it to *us*. It is our privilege, not only to “ *have* the Spirit,” but to “ *be filled with* the Spirit.”^u Many of you, I would hope, “ have already received the first-fruits of the Spirit :”^x but be not satisfied with these. “ Christ came, not only that you might have life, but that you might have it more abundantly.”^y He has promised to “ pour floods upon those who are thirsty.”^z Yes, he would have you to “ live in the Spirit,”^a and “ walk in the Spirit,”^b and “ purify your souls by the Spirit,”^c and “ abound in hope through the Spirit :”^d and be filled with “ joy in the Holy Ghost.”^e See to it, then, that you avail yourselves of these immense advantages ; and beg of God to “ pour out his Spirit more and more

^q Rev. iii. 11.

^t John iii. 34.

^y John x. 10.

^b Gal. v. 25.

^r Phil. i. 19.

^u Eph. v. 18.

^z Isa. xlv. 3.

^c 1 Pet. i. 22.

^e Acts xii. 52.

^s Ps. lxviii. 18.

^x Rom. viii. 23.

^a Gal. v. 25.

^d Rom. xv. 13.

abundantly upon you through Jesus Christ,"^f that, being "led in all things by the Spirit, ye may *be*, and give decisive evidence that ye *are*, the children of God."^g And may "the Holy Spirit be so richly poured out upon us from on high, that this our wilderness may become a fruitful field, and the fruitful field be so luxuriant as to be counted for a forest!"^h

^f Tit. iii. 6.^g Rom. viii. 14.^h Isa. xxxii. 15.

THE END.

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DISCOURSES

UPON

TRADITION AND EPISCOPACY;

PREACHED AT THE TEMPLE CHURCH,

AND

PUBLISHED BY REQUEST.

BY

CHRISTOPHER BENSON, A.M.,

MASTER OF THE TEMPLE.

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P R E F A C E.

THE tractarians, that is, the authors, editors, and approvers of the *Tracts for the Times*, are Divines of acknowledged piety, and sincerity, and learning. It must always be painful to be in opposition to such men. But believing, as I do, that many of their statements are confused and vague, their arguments inconclusive, and their opinions, upon several points, indeterminate or exaggerated, and even sometimes erroneous, I thought it inconsistent neither with my respect for their character, nor my duty to the Church, to endeavour to lay before my congregation at the Temple the views which appeared to my own mind to be both definite and correct upon some of the most important points in debate. The discourses which, in pursuance of that plan, I preached, are now pub-

lished, at the request of those Benchers of the Inner Temple who heard them; and to those gentlemen, for the kind manner in which they made the request, I return my thanks.

In addition to the subjects already treated of, it would have been desirable to have considered also some others which are brought forward in the tracts. I allude to their doctrines upon the Sacrament of the Lord's Supper, upon prayers for departed saints, and, more particularly, upon the powers attributed to the episcopal clergy, the power of the keys, the power of binding and loosing, and the power of remitting and retaining sins. Without the discussion of this latter subject, all that has been said upon the commission of Christ's ministers and on episcopacy may seem to be incomplete. But as I was requested only to print what had been delivered in public, I did not feel authorized to add anything to the present publication beyond a few illustrative notes. Should any favourable opportunity occur hereafter for discussing the points alluded to, I would then venture to attempt their elucidation,—difficult and delicate as such an undertaking must necessarily be. In the mean time, I hope, that I have not

departed from that respectful and serious tone, of which the tractarians, if without offence we may so call them, have, in all their controversies with others, set, almost universally, so good an example. For "the servant of the Lord must not strive, but be gentle unto all men," however much he may differ with them in the opinions he has formed of Christian truth.



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We beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you ; and to esteem them very highly in love for their work's sake.—THESSALONIANS v. 12, 13.

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Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth ; go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost ; teaching them to observe all things whatsoever I have commanded you : and lo, I am with you alway, even unto the end of the world.—MATTHEW xxviii. 18, 19, 20.

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For this cause left I thee in Crete that thou mightest set in order the things that are wanting, and ordain elders in every city as I had appointed thee.—TITUS i. 5.

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THE SCRIPTURES AND THE FATHERS.

JAMES i. 21.

*Wherefore lay apart all filthiness and superfluity of naughtiness,
and receive with meekness the engrafted word, which is able
to save your souls.*

SALVATION is the greatest of all the mercies, the most important of all the blessings, we receive at the hand of God. For it is that mercy which we have deserved the least; it is that blessing which includes the most: including the highest happiness both of body and soul, to be enjoyed for ever, in the company of angels, amidst the glories of heaven, and in the presence of the Almighty.

In proportion to the excellence of the gift itself, is the importance of knowing what are the means by which it is to be attained, and where the knowledge of those means may be acquired. What must I do to be saved? From what source, human or divine, can I learn what is to be done? These are two questions which immediately present themselves for solution to the inquirer, who has been roused to a solicitude for his everlasting welfare.

The answer which is given to these questions by every description of Christian teachers, and in every age, is, in one point, the same. The Apostles, and their immediate followers; the Fathers, as they are called, that is, the theological writers of the earlier centuries under the Gospel dispensation; Romanists and Reformers; Churchmen and Dissenters;—all with one consent allow that, upon such a subject, the Lord himself, who is the author and finisher of our faith, can alone point out the conditions upon which salvation will be granted, or the qualifications of those who are to receive it. To the will of Him who redeemed the world, and to the revelation of his divine will, it is universally agreed that the world must apply for information as to the terms upon which Heaven will be opened to sinners.

Here, however, a difference of opinion begins to appear. All admit that the written word of God must contain a principal part of those directions, which are to guide our feet into the way of everlasting life. But there are some who would add, as of equal authority and necessity, those unwritten doctrines and precepts which, as they affirm, have been handed down by an undoubted and unfailing tradition, from Christ himself, or from the Apostles of Christ, to the present generation of mankind. Upon this vain and dangerous supposition it is needless for me, in this place, or, at least, on this occasion, to dwell. All who are

here assembled profess themselves to be members of the established Church of England, and that Church has determined the point for the guidance of its members, by making the Holy Scriptures the only standard and storehouse of essential and saving truth. She maintains, in her sixth Article, that "Holy Scripture containeth all things necessary to salvation, so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an Article of the faith, or be thought requisite or necessary to salvation." She has thus determined that those doctrines and duties alone have a claim upon our acceptance as divine in their authority, and as indispensable for the attainment of everlasting life, which are either so clearly revealed that they may be read in the direct statements of Holy Writ, or which may, by just process of reasoning, be drawn as a legitimate inference from that sacred source. It is also, I think, implied, that every branch of the Christian Church upon earth has a right to form, and enjoin upon the members of its communion, whatever it conceives to be, either positively asserted in the oracles of God, or capable of being undeniably deduced from the principles those oracles have proclaimed. Thus far the declaration of our own formularies is plain.

There now arise some other inquiries, in the prosecution of which it is our natural interest to

engage. By what rules are those to whom the guidance and government of the Church is entrusted, to regulate themselves in the formation of a public creed, out of the pages of Revelation? In answer to this first inquiry, we are told, by our twentieth Article, that "it is not lawful for the Church so to expound one place of Scripture that it be repugnant to another." Secondly, it may be asked, to what extent may the individual ministers or members of the Church exercise the privilege of judging whether the creed which they are authoritatively required to teach or believe, is really scriptural or no? In reply to this we may observe, that it has been most wisely and considerately decreed, in our Ordination Service, that, before any candidate for the office of a priest shall be admitted to the exercise of his holy functions, he shall be called upon to express a resolution in the following terms. He declares that he will "teach nothing as required of necessity to eternal salvation, but that which he shall be persuaded may be concluded and proved by the Scripture." It is consequently certain, that the Ministers of the Gospel are allowed the privilege of forming their own opinion upon what their Church requires them to teach as a portion of God's holy word, and are solemnly bound to act upon the opinion they have deliberately formed. Their persuasion is to be the rule of their conduct as religious instructors.

What fair excuse then, can be alleged for with-

holding from the hearer with regard to the teacher of Christianity, that same, or at least a similar liberty to that which you allow to the teacher with regard to his Church? It is evidently, indeed, both the right and the duty of even the humblest and most unlearned of the believers in Jesus to refuse to acknowledge anything to be divinely true, and essentially necessary to the saving faith of a Christian, which he is fully persuaded is neither positively revealed in the law or in the gospel, nor can be fairly deduced from them by a correct mode of interpretation. In proportion to their ignorance, or their incapacity, or their want of time and opportunity to make a due examination into the revealed counsels of the Most High, it may, and it no doubt does well become the busy layman and the unlettered labourer to attend to those that are over them in the Lord. It is right and meet that they should listen to the doctrines of their ministers, with that respect and deference which even common sense demands, that we should give to all, whose life and labours are devoted to a studious and devout contemplation of the inspired Scriptures. But there must be no absolute surrender of the reason and conscience which God has vouchsafed to every man as his guides. If, after allowing for our own comparative inability to judge, if, after seeking for the best instruction we can obtain, we yet feel convinced that what is enforced upon us is actually contrary to the

written word of God, then God and not man, Christ rather than Christ's minister, must be believed and obeyed. With all care and humility we must try the doctrine; but with all firmness we must hold fast to that which we are finally persuaded is of the Lord, knowing that our powers of thought and judgment, are talents committed to us by Him, and talents for the proper exercise of which we shall be responsible at the last day. To inform our reason, and enlighten our conscience to the best of our ability, is a sacred obligation; but to act against the deliberate dictates of our reason, and the repeated admonitions of our conscience, is a serious sin. The difficulty of rightly performing the duty may, under various circumstances, and especially in the controverted matters of religion, be great; but the duty itself is clear.

The conclusions to which we have arrived are these. Every particular branch of the universal church is authorized, under a deep sense of its responsibility to God, to draw out for the guidance of its ministers and the edification of its members those doctrines, and those doctrines alone, which it is persuaded may be found either distinctly or consequentially revealed in the holy Scriptures. Every individual Christian is bound, under a sense of the same awful responsibility, to resolve to teach nothing as a minister, and accept nothing as a member of any church but that

which he is persuaded may be concluded and proved by Holy Writ. It depends, therefore, upon the judgment of each church to decide upon what it conceives to be the essential doctrines of divine revelation. It depends in like manner upon the judgment of each Christian to decide upon those doctrines which, as a minister, he can agree to teach; or, as a member to accept, as being declared in the Bible, to be essential to salvation. In other words, it is a matter of consideration with every man to determine to what particular community of professing believers he will consent to attach himself, or continue to belong.

The separate judgment of churches and individuals being allowed to be thus far the tribunal of appeal upon the essential doctrines of revelation, it becomes of immediate consequence to discover, —First, By what mode of interpretation is each church to ascertain a repugnancy between one passage of Scripture and another to exist, so that an apparent may not be confounded with a real contradiction? Secondly, Upon what basis is each minister and member of any Christian community to build his persuasion, that the things which he teaches or is taught, are or are not openly declared by the words, or legitimately involved in the statements of Scripture?

Now, the Scriptures are a written document, written by man for the instruction of his fellow-creatures, and conveyed in that form of language

which was then the usual medium of intercourse between man and man, whatever might be the subject upon which they wished to communicate with each other. The special purpose for which the New Testament in particular was composed may be fairly conceived to be conveyed to us in the language of St. John, who, as he closed the canon with the Book of Revelation, so did he complete the number of the Gospels and Epistles, by adding to them his own. In his Gospel then, and in his general Epistle, he gives the same view of the end for which he, and, therefore, as we may not improperly suppose, the other evangelists and apostles wrote. That end, as he says, is this:—The gospel histories* were written that those who read them “might believe that Jesus is the Christ the Son of God, and that believing they might have life through his name.” The epistles were sent to those who already believed in the name of the Son of God, that they “might have fellowship with the Father and the Son, and that their joy might be full,”—that they might be guarded against such as would seduce them into errors of opinion or practice, and that they might remain in the truth, and so continue in the Son and in the Father†. The object of the Gospels and the Epistles is, consequently, similar. Both have been communicated to us that the man of God may be perfect, and, by the due use of both, be

* John xx. 31.

† John i. 3, 4; ii. 21, 24.

thoroughly furnished unto all good works. Both are calculated to bring men to the faith and obedience of Christ, that, by believing his word, and keeping his commandments, they may do those things which are pleasing in his sight, and attain unto the fulfilment of his heavenly promises. But if such be the object of the whole of the New Testament, it is impossible, with any respect for the characters of its holy and divinely-enlightened authors, to imagine that it should have been so constituted as to leave the careful, and qualified, and diligent inquirer, under any insuperable difficulty, or doubt, in ascertaining the meaning of its expressions,—at least so far as to comprehend the things which are essential for the attainment of its great end. True it is, that the New Testament, like all other Scripture, was given by inspiration. But then, like all other Scripture which is so given, it must also be allowed to be profitable for doctrine, for reproof, for correction, and for instruction in righteousness. Like the other testimonies of the Lord, it must be designed to afford religious wisdom even unto the simple. Though its divine origin, therefore, may lead us to expect that it will contain truths, which it is far beyond our reason to discover or to account for upon earthly principles alone, yet the Spirit of the Almighty, as it knoweth what is in man, must undoubtedly have the power, and, as the spirit of love and wisdom, must surely have had the will, to utter its

revelations, so far as they are necessary to be known and obeyed by all, in a manner which might be intelligible to the diligent and serious inquiries of all.

The result to which we have arrived will by some, perhaps, be considered as applicable to those only who lived when the Christian Scriptures were first delivered to the Church. To those of later ages, it may be urged, that there are various and insuperable difficulties. The languages in which the Apostles wrote have ceased to be spoken. Translations, varying from each other, and commentaries, in which the most learned differ and dispute, are now the channels through which the will of God flows into the mind of the generality of the believers in Jesus. Besides all this, the modes of speaking and thinking in those countries to which the sacred penmen belonged, were strongly opposed to those which prevail in our own. With *them* the habits of expression were metaphorical and figurative, even on common occasions. *We*, even on the most exalted themes, labour, if we mean to be instructive, to be literal and plain. This representation, as generally correct, it is in vain to deny; yet, amidst all these disadvantages, there is a clearness in the declarations of Scripture upon the fundamental duties and doctrines of our religion, which it must be extremely difficult to obscure or overlook. By the Word which was made flesh, we are taught that all things were

made, and that, without Him, was not anything made that was made. By Him, it is said, God made the worlds, and by Him all things consist. Christ once suffered to bear the sins of many, the just for the unjust, to bring us to God, and through his blood we have the forgiveness of sins. The Spirit helpeth our infirmities, and our heavenly Father will give the Spirit to them that ask him. These sentences are so written, that he that runs may perceive them, and when brought to his mind, either by hearing or reading, the least educated among the sons of men would confess their meaning to be plain, unless their understanding had been previously confused and misguided by the subtlety of their teachers.

But this, it may be said, is the very danger we have to apprehend; for there are, and ever have been, those, who, either by mistaking or perverting the most positive assertions of Scripture, have denied the most solemn truths of the Gospel, and fortified themselves in their denial by such arguments as no ordinary Christian can withstand or refute, and which may not improbably deceive even the thoughtful and well-informed. Nay, more; some of the chief corruptions of the truth have been made plausibly to rest upon the language of Scripture itself, and been defended by the quotation of texts, which, when separated from their context, may be made to appear to support error and heresy, as clearly as those to which I

have already referred to, both in sound and sense, establish the truth. Finally, it is to be observed, that many of the misapplications of Scripture originate with those who profess sincerely to have exercised their faculties in a steady and impartial examination of the divine oracles, and to proceed according to the most strict and admitted rules of interpretation which reason and learning have devised.

From all these various and undeniable circumstances, it may, perhaps, be inferred, that Scripture doctrines should not be left to the judgment and diligence of each individual to settle for himself by his own intellectual powers; for if our own reason be the guide to which we trust for the determination of our creed, the mass of mankind will, through want of leisure, intelligence, or information, run the risk of being misled by erroneous teachers, and teachers themselves be liable to misapprehend the meaning of God's word.

Such are the discouragements which may be said to attend the study of the Holy Scriptures, when examined by those usual modes of investigation which the nature of the languages in which they are written, the scope and tenour of their contents, and the laws of just criticism and sound reasoning supply. Where, then, are we to find a more excellent way? is a demand which the mind in its natural anxiety for truth is led immediately to make. To this demand,

it may, perhaps, be replied, that the universal consent of the church in its more ancient days is the only test either of the truth of those doctrines which our blessed Lord and his Apostles taught, or of the correctness of the meaning which is ascribed to their words. Now, if this should be found, indeed, to be the case, most thankfully should we receive such an inestimable benefit. If the unanimous testimony of Christian antiquity, as it may be gathered from the writings of the earlier Fathers, be an authority which we cannot elude, the only sufficient guide to the whole revealed faith, the surest and safest guardian against the errors which a rational interpretation of scriptural language is liable to introduce, we are bound to receive and use this admirable instrument as our only chance of uniting believers in one common creed, by pointing out to them one common explanation of God's word.

But what reason have we to suppose that this mode of endeavouring to ascertain the truth is really likely to lead to the establishment of an essential unanimity among professing Christians? If men are to judge for themselves concerning what Catholic tradition means and declares, is there any better hope of an universal agreement upon that than upon the sense of the inspired Scriptures? This is the real point in debate, and we must endeavour to settle it with as much care and impartiality as it is in our power to bestow.

It may be observed, then, in the first place, that all the discouragements and difficulties which beset the Christian in forming his judgment upon the meaning of God's holy revelation, apply with equal strength to any attempt to draw out the testimony of Catholic tradition as conveyed to us in the writings of the Fathers of the Church.

For it is not true to say that the appeal to the testimony of antiquity is nothing more than a reference to an historical fact which none can deny. It is, indeed, a reference to the fact that certain statements are contained in the writings of the Fathers. But it is furthermore a reference to the notions they are presumed to contain, and the meaning they are intended to convey. In this respect, therefore, it corresponds with the appeal which we make to the texts of Scripture as the evidences for the doctrines we hold. The existence of those texts is the first thing we assert; but the interpretation of the texts is that on which we mainly depend. It is the same with the passages which we adduce from the Catholic doctors of the church. It is not so much the mere fact of the existence of those passages, as the conclusions we draw from them, that constitutes the force of the proof. The declarations of Catholic tradition are first produced and then interpreted; but the interpretation is the principal point.

What claim, then, have the statements of

Catholic tradition to be regarded as free from that difficulty which hangs upon the expressions of the divine word? None. The works of the Fathers are written, like God's revelation, in languages which have long been disused. Like the Apostles of Jesus, the Fathers lived in a remote age in distant and dissimilar countries, and under circumstances very different both from those of each other and from our own. Their modes of thinking and speaking partook largely of their times, habits, and places, and cannot easily be understood without some considerable knowledge of all these points. Like the Scriptures, the works of the Fathers can be known to the generality of Christians only through the medium of translations which are infinitely more imperfect than those of the Bible, and very frequently and flagrantly erroneous. In a great multitude of instances no translations of any kind have been made. Lastly, have heretics, by perverting the just meaning of Scripture, or by insidious misapplications of its texts, contrived to give a seeming support to their heresies? The very same fate has, also, attended the study of the Fathers, and some of the worst corruptions of the Gospel have been defended by their followers as being grounded on the general opinions of the primitive church. Nay, we learn from the records of antiquity itself, that those who degraded the Saviour to the rank of a mere man, boasted that their heresy was the ancient and universal doc-

trine, and pretended to mark the very period at which a different opinion was introduced. Their boast, as we conceive, was impious and false, but when all these things are carefully weighed, it would appear that, upon some of the most important articles of the Gospel revelation, the voice of antiquity must be as difficult for an ordinary Christian to comprehend, and will be as frequently misrepresented and as flagrantly misapplied as it is possible for the Scriptures to be.

But we may proceed still further than this. There are circumstances belonging to an inquiry into the testimony of antiquity, which render it a far more difficult task to ascertain its uniformity than to understand God's word. The word of God is comparatively small in extent, and conveys its fulness of all wisdom with a pregnant brevity which neither absorbs our whole time nor overloads the memory. The Fathers are voluminous, and it is admitted that it would require a whole life to read them in order to see how far they agree or differ. The Scriptures are inspired; and the words which the Holy Ghost teacheth cannot fail to convey its blessed communications with as much accuracy as the nature of the case will allow. The errors, therefore, into which we fall in studying the Scriptures can arise only from our own misunderstanding of the sacred text; and a single clear and definite passage affords sufficient authority for the belief of any doctrine. The

Fathers were confessedly without inspiration, so that in what they utter concerning heavenly things we are in danger of error from a double source; both from the inaccuracy or impropriety of their manner of expression, and from our own wrong interpretation of their meaning. Besides all this, it is necessary, after having examined the entire writings of each, to go on to reconcile, and combine, and harmonize them all. This, however, is a task involving such a series of complicated arrangements, and multiplied comparisons, that few would be able to accomplish it with any degree of satisfaction to their own minds. But when, as it is usually maintained, we are to form our opinion of what is the teaching of Catholic antiquity, not by the consent of all who have written, but only by the general voice of the most eminent of the early Fathers, we so add to the delicacy of our operations, and open such a door for partiality or prejudice to intrude, that it must be almost impossible to attain a satisfactory result. For, who are the most eminent of the Fathers? Through how many centuries must our investigations be extended? Or, how many of those writers we examine may be allowed to differ, or to be silent, on any matter of doctrine or of discipline, without destroying what is improperly called the universality of the traditional faith?

If the circumstances which I have thus briefly

touched upon have been truly stated, if Christians are to make the testimony of the ancient Fathers the rule by which to judge for themselves of the doctrines and meaning of God's word, it is in vain to say that it is an easier, a safer, or a surer mode of attaining to a uniform creed than when our opinions of Gospel truth are formed by a diligent investigation into the language and statements of Scripture itself. It would rather seem to be the more difficult method of the two.

To whom, then, are we to apply in order to relieve ourselves from the difficulty? Is that particular branch of the church of Christ, to which we belong, to be to us the medium through which the consent of Catholic antiquity is to be conveyed? Are we to accept as the universal testimony of the ancient church whatever our own has delivered to us as fixed by that testimony? To a certain extent, and in a modified sense, there is no doubt much propriety in yielding to that authority which a Church must have with its members. We can have but little opinion either of the learning, or the wisdom, or the piety of those who framed our articles and compiled our Liturgy, if we do not, in the hard controversies of faith, distrust rather our own competency than theirs. We are, verily, presumptuous and proud if we do not examine seriously, and ponder long before we venture to oppose what has been deliberately and solemnly approved by many pro-

found divines, the very least of whom was as sincere, as holy, as disinterested, as careful, and as able as ourselves. But, if it be maintained that our own, or any other Church, has an absolute power of expounding, and decreeing, and ordaining, the case is altered. If it be held that when she testifies to her children what truths, according to her view of the opinions of the Fathers, are requisite to be believed in order to salvation, her children are bound to receive her expositions, and obey her decrees, and accept her testimonies, without any appeal to their private judgment, this carries her authority too high. It is necessary, at least, to pause before we allow the claim. For suppose, if you will, that the universal church is the representative of her divine Lord, and like him unerring in her declarations of saving truth; still it is too much to acknowledge the universal Church to be so completely represented by our own, that when she has once pronounced what she conceives to have been the faith of Catholic antiquity, we are no longer permitted to be the arbiters whether she judges rightly or no. Such an entire submission of the will and the understanding to her dictates can be claimed only upon the positive certainty that she has never erred. Such a certainty, however, can be founded only upon two grounds. It may be founded, first, upon the assumption of her infallibility; or, secondly, upon such an examination as convinces

us that there is nothing in her doctrines, expositions, and testimonies, which is really repugnant to those views of the Gospel truth which were unanimously taught by primitive antiquity as the proper creed. But a claim of infallibility is the great evil of Romanism; the origin, or at least the bulwark of its manifold superstitions, and errors, and idolatries; and it is a claim which we thank God that the Church of England has formally denied to other communities of Christians, and not assumed for her own. There remain, therefore, only our own judgment and inquiry to be the arbiter between us and our Church whenever we begin seriously to suspect that she has erred in laying down as essential to a sound and saving faith, what is neither deducible from Scripture, nor confirmed by the authority of Catholic tradition.

The result of the whole argument is briefly this. The Scriptures are the only fountain from which those doctrines and precepts that are necessary to salvation are primarily to be drawn. In ascertaining the purity and correctness of those doctrines and precepts which profess to be derived from this fountain, the appeal must finally be made to our own private judgment, so far as, upon such matters, we are qualified to form one. That judgment, however, may be formed in two ways. We may decide upon the propriety of our Church's teaching, by comparing it with that creed, which,

with much care and to the best of our ability, our own examination has persuaded us that we may find in the Holy Scriptures. Or we may decide upon it by comparing it with that form of doctrine which, as it appears to us, the consent of Christian antiquity has approved. In both methods there are difficulties to be overcome, and dangers to be feared in the use of our private judgment. But the dangers are at least equal, and the difficulties far greater, in determining upon those opinions which are established by the general consent of Catholic tradition, than in gathering the fundamental articles of our creed, from the emphatic and infallible declarations of Holy Writ. Nay, when we remember that awful prerogative which the Scriptures possess, as being emanations of the Spirit of wisdom and truth, it would seem to be our duty to refer to them as the standard of our faith; not only because they are the easier, and the clearer, but also because they are the more sacred way. Nor, if we examine them with piety, with humility, with a love of the truth, with patient diligence, and with prayer for the gift of understanding and direction from the Lord, need we be, in any measure, cast down by a sense of the difficulty of learning what we are to believe and do. The words of Saint James, in the text, convey to us most clearly, that it is rather from their moral, than from any mental disqualifications, that men are not able, through God's word, to save

their souls. For when he commands those whom he addressed, to “lay apart all filthiness and superfluity of naughtiness, and to receive with meekness the engrafted word,” his intention, whether he spoke of the word preached, or of the written word, is plain. He evidently wished to impress upon those whom he addressed, that the sensual passions of our nature, the works of wickedness, and worldly or intellectual pride,—that everything in short which is evil and unholy, is calculated to prevent our so receiving God’s word, as to become wise unto salvation. At the same time, also, he would seem naturally to imply that where the opposite dispositions are found, where there is a desire to know, and a meekness to receive, and a readiness to perform God’s will, those men will so far perceive the essential articles of the Christian belief, as to be able, by God’s word, to save their souls. It is, in fact, those only whose minds are corrupt through the deceitfulness of the world and the flesh, that, generally speaking, become reprobate concerning the faith. Those who love the deeds of darkness, will necessarily hate and turn away from the light that reproves them. Those who haughtily resolve to accept nothing which their reason cannot prove, will, of course, reject the doctrine of the cross as foolishness; and those who presumptuously push their inquiries into the Christian mysteries beyond what is substantially revealed, will, almost

inevitably, fall into error of expression at least, by endeavouring to define what the Spirit of God can alone safely speak of in human language. So long, therefore, as such infirmities and offences exist in man, so long will there be schisms and heresies, dividers of churches and deniers of the truth, however plainly revealed. But with a right mind, with a teachable spirit, with prayers for the assistance of the divine grace, and with such a patient, serious, and regular perusal of the Scriptures, as the most busy Christian, who is but tolerably well-informed, can afford, I verily believe that, except in some peculiar cases, every one would be enabled to arrive at such a degree of intelligence with regard to the nature of Gospel truth, as would be sufficient for all spiritual purposes. He would learn enough for faith to act upon, as a motive to a righteous and godly life; enough to lead him aright on all fundamental points, and to prevent his being seriously misled in those of subordinate importance; enough to enable him to form a just estimate of what his Church or minister might teach him; enough for communion with the Saints on earth; enough to realize for himself the promise of everlasting redemption in Heaven. There is no real disparagement of the value of Christian antiquity in this view. The study of the Fathers is, indeed, one of the natural means which every enlightened divine, and serious Christian would, as far as he

has the power, employ in searching out, or judging of what he is taught concerning the doctrines of the Gospel, and the meaning of its records. But instead of depending exclusively on the testimony of the more ancient writers, he would with equal diligence, examine the opinions of those eminent theologians who, in later ages, have adorned and laboured in the same holy vineyard. Nor would he forget, despise, or censure any other means of religious instruction, but use, each in their turn, the aids which, either the knowledge of languages, or the laws of just criticism and sound reasoning, or the researches of learning could supply for the interpretation of the sacred volume. With these helps he would soon discover that the perversions of the truth into which so many have fallen, though they suggest much reason for caution, afford no ground for despair, or even for any serious anxiety of mind as to the result. He might expect many intellectual trials, but he would perceive that it is as natural to expect that God should try his creatures in this probationary state, with a few difficulties in the understanding of his word, as with so many temptations to disobedience to his will. He would, also, see that the former, as well as the latter, are to be overcome by diligence, humility, and prayer.

I beseech you, therefore, that ye be not turned away from an examination of the Scriptures for

yourselves, or be induced to look on anything else as the rule of what you are to believe, and the judge of what your Church and minister may teach you, as necessary to the attainment of eternal life. In ordinary times such an exhortation would have been almost needless. But these are days when, as in the political, so in the religious world, all fixed and former opinions are called in question, for the purpose of being changed. There has also been much written by a School of Divines, which has appeared to many, to be calculated, if not intended, to make men fearful of exercising their own thoughts, upon what they read in the oracles of God, and to recommend the devout study of the Fathers, as the necessary and only sufficient guide to the pure doctrine of God's word, the only sure guardian against our being deceived when we read it. But be ye not moved by the fear of being mistaken, or by the false hope of finding out some readier and more excellent way, from your just dependence upon the Scriptures, as the inspired and only infallible standard and store-house of things essential to faith and holiness. In the Fathers, there is much piety and wisdom; but it is mingled and debased by much that is weak, mistaken, and superfluous. Self-denial is too often degraded by them into unmeaning austerities; celibacy confounded with chastity; frivolous observances raised into holy mysteries; and the inventions of men clothed with the dig-

nity of Divine decrees. In reading them, therefore, with any reverential submission of the understanding and feelings, to their fancied excellence, we are but too liable to degenerate from the pure and perfect image of truth and righteousness, which the Gospel holds forth, and to have our minds brought down to the level of their weaknesses, and beguiled by their errors, and degraded by their superstitions. For whatever we study much, and study as the source of our moral and religious knowledge, must possess a powerful influence in the formation of our understandings, the regulation of our feelings, and the direction of our conduct. Turn away, therefore, from these troubled fountains, these broken cisterns, and let them not be your dependence and your guides; but give yourselves rather to the study of the glorious perfection of Holy Writ, that, by the blessing of the Spirit on your labours, ye may be changed into something of a resemblance of its wisdom and grace. Search the Scriptures, for they have the Lord for their author, and by a constant familiarity with his heavenly communications, cannot fail to purify, to elevate, to enlarge the mind, even whilst we are humbled into the attitude of mere listeners to what is taught. Search the Scriptures, for they have truth without any mixture of error or infirmity for the staple of their argument, and can neither inculcate what is false, nor re-

commend what is frivolous. Search the Scriptures, for we are sure that, through Christ Jesus our Lord, we have in them the way of eternal life, and that they demand and testify of no faith and no duty which is not ordained to lead us forward in the way. By them ye are to be judged, and therefore ye must needs judge of them and of their requirements. But, thanks be to God, they are so holy, harmless, and undefiled; so separate from all sin and error; so full of all goodness, wisdom, and truth, that if they be studied with a meek mind, and received into an honest and good heart, they will always bring forth the fruits of faith and holiness in their due degree. Diligently read, and piously used, they will, assuredly, in the end, fulfil to us the purpose for which they were revealed, and be able everlastingly to save our souls.

THE TRUE HONOUR OF THE CLERGY.

I. THESSALONIANS V. 12, 13.

We beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake.

THE corruption of human nature works even in those that are regenerate, and among the regenerate, even in those who have been more especially devoted to the service of religion as the ministers of Christ, and the stewards of the mysteries of God. Who should be greatest in the kingdom of Heaven, was a question, suggested by their love of power and pre-eminence to the earliest disciples of our Lord, and an ambitious desire to exercise that most exalted of all authorities, an authority over the minds and consciences of men, has been productive of very numerous evils in the ages which have since passed by.

In their struggle to obtain dominion over the faith of the Church, there were many who, through a conscientious zeal to acquire an influence which they purposed to use only for the

good of Christ's household ; and many who, it is to be feared, with views of a less holy description, laboured to clothe the persons of the clergy with such a superiority to the secular power, as might leave them free to act, without the fear of any earthly tribunal ; and to give to their teaching and ministrations, such a heavenly sanction as might prevent believers from entertaining a thought of resistance to the authority with which they spake and acted. By that natural process of deceiving and being deceived, through which the workers of evil, though they work it only that good may ensue, are always sure to wax worse and worse, the iniquities and oppressions of the ecclesiastical body, actuated by one uniform spirit of aggrandizement, and directed in the energy of its movements, by one absolute and supposed infallible head, became at last too corrupt and too dreadful to be allowed any longer to continue in unresisted strength. The rulers of this world were impatient under the Church's usurped control ; the lovers of money coveted its vast wealth ; whilst the holy mourned for its wickedness, and they who knew the truth, had marked and condemned its manifold errors and shameful superstitions. Thus were its blasphemous assumptions of the divine prerogative simultaneously broken in upon, under God's providence, by the united forces of the evil and the good ; and the ministers of Christ were

once more reduced, from the lords over God's heritage, into stewards of his household, and labourers in his vineyard.

Since that period a new scene has been presented to the Christian's eye. The reformation beginning in a resistance to the unjust pretensions, has been followed in too many instances by a denial of the just claims of the clergy. When the world broke asunder the chains of the Church, it sought, as a means of its own future liberty, to put the Church itself in bonds. In many places, and by many writers, and in not a few Christian communities, the office of the Christian ministry is stripped of all its sacred dignity, the teacher is counted subordinate to the taught, and the steward of the mysteries of the Gospel, made to distribute its spiritual treasures, and divide its saving doctrines, according to the passions or pleasures of his fellow-servants, rather than the fixed will and commandment of their common master. This reaction is again producing its natural fruits. An effort is once more making to raise the Church and the clergy from that state of neglect or degradation into which the privileges of their sacred commission and character are supposed to have fallen, and to establish such views of their authority and office, as may impress believers with a due sense of that submission which, both in understanding and conduct, they should pay to their ministers, and teach them

what are the spiritual benefits and blessings they may look for from their hands. Undoubtedly, the subject is one of great importance to the comfort of believers' minds, and the peace and order of the Church. I propose, therefore, to examine what are the honours and powers which those, who now take the highest views of the nature and claims of the Christian priesthood, attribute to the ministers of Jesus; and what are the corresponding expectations and obedience they would encourage in the people of the Lord. From the exhortation of the text, I would then point out a foundation upon which the true honour of the clergy may be safely built, and the highest love and reverence be felt and shown to them, without the possibility either of the submission of the people of Christ being too largely required, or the minister himself being puffed up above measure with any exaggerated idea of his privileges and powers.

In treating, then, upon the dignity of the Christian priesthood, and more especially of that part of it which is established in our own land, and whose form of government is episcopal, very lofty expressions are used by some to magnify the sacerdotal authority. We are told, for instance, that as we honour the king, because he is the king; "just in the same way, though for much higher reasons, should we honour the bishop because he is the bishop." The foundation of this claim is

next laid before us, and the reasonableness of it enforced upon the following assertion, namely, that “we may be as sure that the bishop is Christ’s representative, as if we actually saw upon his head a cloven tongue like as of fire.” The bishop’s administration of the offices of his high station, is consequently exalted in the same degree. In the rite of confirmation he is described as being “our Lord’s figure and likeness when he lays his hands upon the heads of children.” In the rite of ordination it is declared, that “as God sent Christ, so Christ works in the bishop, and so the bishop speaks in the priest.” Moreover, it is added, “the bishop rules the whole Church here below, as Christ rules it above; and here again is a figure and a witness of Christ.”

As the result of these various statements it is inferred, “that the clergy have a commission from God Almighty, through regular succession from the apostles, not only to preach the gospel and administer the sacraments, but to guide the Church;” and are entitled and called not only to exhort and rebuke, but “to rule with all authority, as well as love and humility;” and that, in fact, “he that despises them, despises the apostles.” As their credentials for the assumption of all this dignity, and the exercise of all this authority, those words of our Saviour are quoted, in which he gave to his apostles the power of remitting and retaining sins, and those in which he conferred

upon St. Peter, the privilege of having bound and loosed in heaven whatever he should bind or loose upon earth.

The necessary conclusion which is drawn from all these privileges of the Episcopal ministry, is the solemn obligation of ecclesiastical submission in the congregations of Christ. The members of the church are, therefore, instructed, that they are bound not only to hear their teachers with attention, and receive the sacraments at their hands, but to pay them also all dutiful obedience. The period is also looked forward to with approbation, when men will honour the clergy “with a purer honour than they do now, namely, as those who are intrusted with the keys of heaven and hell, as the heralds of mercy, as the denouncers of woe to wicked men, as intrusted with the awful and mysterious gift of making the bread and wine Christ’s body and blood, and as far greater than the most powerful and wealthiest of men in their unseen strength and heavenly riches*.”

There is, perhaps, a sense in which, after many limitations, every one of these expressions may be innocently used. When stripped of their mysterious garb of metaphor, the meaning which a judicious and humble mind would ultimately assign to them, might be found, perhaps, to be not

* The passages quoted in this Discourse will be found in the Tracts for the Times, No. 10, entitled, *Heads of a Week Day Lecture*, and in No. 17.

absolutely inconsistent, either with the declarations of Scripture, or the best interests of man. But language so strangely awful should never be left undefined. When figurative representations of the power belonging to the clergy are introduced, which, if not strictly limited and carefully explained, would lead the ministers of the Lord to indulge in exaggerated ideas of their own office and dignity, and generate in their followers a superstitious reverence for their persons, and a dreadful apprehension with regard to the spiritual efficacy, for good or for evil, of their words and acts,—in that case it is most dangerous and unjust to leave such representations without those correctives which are requisite to prevent any objectionable impressions from being made. Every effort should then be employed to bring down the lofty phrases to the simplicity of Gospel truth, and allow no room for pride on the one hand, or ignorance on the other, to fall into mistakes so full of hazard.

But what other tendency can fairly be attributed to the bold assertions to which I have referred, than that of raising such improper dispositions or unhappy feelings as those which I have named. The keys of hell are placed, by St. John *, in the hand of our ble sed Saviour alone. The keys of the kingdom of heaven upon earth are also entrusted by that Saviour to St. Peter †;

* Rev. i. 18.

† Matth. xvi. 19.

but the keys of heaven itself are nowhere granted, either to him or to any other of the Apostles. What, then, can be the effect of applying to the servant that awful language which Scripture appropriates to his Lord, but that of misleading both the shepherd and the flock into the unauthorized imagination that the prerogatives of the Lord are communicated to the servant; and that he has, in a very high degree, the wondrous and fearful privilege of opening so that no other man shutteth, and shutting so that no other man openeth either the gates of torment in hell, or the door of blessedness in heaven. We are told, again, in various passages of the Gospel, that what our Lord did when he blessed the bread and the wine, and delivered them to the Apostles as his body and his blood, that same thing the Apostles were to do in remembrance of Him. St. Paul * adds, that thus we are to show the Lord's death till he come; so that we are verily persuaded, that what our Redeemer himself performed as a consecration of the elements in the assembly of his chosen disciples, his ministers, unto the end of his dispensation, are to imitate in all other congregations of the faithful. But there is no scriptural authority for a phrase so startling as that of *making* Christ's body and blood. Neither is it a privilege which the holiest and most favoured Apostles, continually as they were employed in the breaking of the

* 1 Cor. xi. 26.

bread, and the blessing of the cup, for the devout reception of the Redeemer's Church, have at any time ventured to assume unto themselves. St. John* speaks with fervent reverence of that which he and his chosen brethren had seen with their eyes, and which their hands had handled; but never does he allude to that which their hands had *made* of the word of life. The expression, indeed, is one which must always sound strange and presumptuous to the humble ear, however inoffensive may be the sense it is intended to bear. But when we remember that it is capable of being understood as conveying something analogous to that great error of transubstantiation from which we have separated; that it appears to give the priest a function which invests him with a creative power, and that it is not forced upon us, or even sanctioned by Holy Writ, it cannot be expedient to use it at all, and must lead the unwary into the supposition of some inconceivable and mysterious attribute of the Christian priesthood, which may confound the understanding, and awake the mind to a superstitious dread; but which can add nothing to the real edification of the life, or the inward comfort of the soul of the believer. It may, lastly, be allowed that the unseen strength and heavenly riches which the disciple derives from the administration of the sacraments of the Gospel, are far greater in value,

* 1 John i. 1, 3.

and far more excellent in operation, than anything which the most powerful of men on earth can bestow or enjoy. But it is not just or reverential for us, as the ministers of Christ, to call that *our* unseen strength and those *our* heavenly riches, which come only from the Lord himself through the medium of his ordinances. It is ours to make men partakers of the external rite. Whether the grace of pardon and the Spirit will accompany the rite, depends on the will of him who ordained the rite. He alone knows who are fit to receive his blessings through his appointed channels, and He will himself give them to those whom He sees to possess the necessary qualifications.

When we consider these various circumstances, it cannot, I think, but appear most highly probable, that, if the stewards of God's mysteries are accustomed to designate the office they have to discharge in such lofty, and undefined, and awful terms, they will be in much danger of being beguiled into the snares of spiritual pride, ambition, and despotism.

But it may be said, perhaps, that "whatever power and grace Christ has given to his ministers, he has given them for the good, and not for the terror of his people," for the glory of his Father, not their own exaltation. Such, no doubt, is the end of every promise which the Gospel conveys for the encouragement of those who are engaged in the arduous undertaking of converting a fallen

world unto God. But it is not so much the proposed object, as the probable effect, of so highly exalting the ministerial authority which we have to regard. The question is, whether to insist much and frequently upon the dignity of Christian ministers, without duly explaining its nature and extent, is most calculated to secure its application to the holy purposes for which it was given:—I fear not. It is, indeed, true, that “to magnify the office is not necessarily to exalt the individual who bears it.” Yet when we magnify, without defining, the authority of any spiritual function, those can know but little of the weakness of the human mind, or the infirmities of the heart, who do not confess that there is far greater danger of the authority being abused and carried too far, than hope of its being confined within its proper bounds. Neither can it be maintained as true, that “the consciousness into how high a dignity, and to how weighty an office and charge he has been called, will, universally, or even generally, humble the individual, and oppress him with the overwhelming sense of his own insufficiency.” Such ought, undoubtedly, to be the effect. But even when the duties alone and their difficulties are pointed out, too many remain untouched with a feeling of their infirmities, and a due recollection of the exertions they should make. But when the greatness of the dignity, and the mysterious magnificence of its functions are strongly marked out,

there is still less prospect of a beneficial result. For there is nothing in the ministers of Christ, more than in other men, to save them from those sins which, whether personally or professionally, do most easily beset them. Like the rest of their fellow-creatures, they are subject to temptations, and hurried along by their unruly affections and wills.

Nay, more. If we examine the pages of ecclesiastical history we shall perceive that the religious and rightly disposed have but too often been betrayed by exaggerated conceptions of their spiritual dignity into unjustifiable extensions or exertions of spiritual power. The piety and good intentions of Gregory, or of Anselm, it would be difficult to deny; yet, however they might be humbled in their own hearts, and before God, by their high views of their office and its weighty charge, they were not prevented by that feeling from labouring to establish the oppressive power of the Church on a still firmer basis, and extend its encroachments upon man's spiritual liberties.

Such is the danger which attends the clergy themselves in frequently and prominently putting forth any high views of their ministerial dignity and power, more especially if those views are uttered in mysterious language and not carefully explained. Can it, then, be truly said that there is any benefit to be derived to the people from expressing or entertaining such views, which is at

all sufficient to compensate for the danger the ministers themselves incur.

Now, with regard to this point, it must be allowed, that if by not unequivocally and prominently asserting our apostolical commission, and the consequences which flow from it, we are robbing, “not ourselves of honour, but the people, to whom we are sent, of the blessedness of knowing” something essential to their spiritual welfare, and to the knowledge of which they would not otherwise attain, our silence would in that case be both cruel and criminal. But the very necessity which this thought imposes upon us of giving to our congregations the fullest, implies also the equally indispensable necessity of giving them the clearest and plainest, information upon a subject so nearly connected with their conduct and hopes of happiness. For, first, if we fall short in our statements of that share which belongs to us in the remission or retention of sins, we deceive those who follow us as their religious guides. We deprive those especially who are labouring under the burden of what they imagine to be unforgiven iniquity, of that comfortable assurance of acceptance with God through Christ, which they might have enjoyed had they been more fully and completely instructed in what is meant, by the power and commandment God has given to his ministers, to declare to his people, being penitent, the absolution and remission of their sins. But,

secondly, we as effectually, and perhaps more fatally, deceive our followers if we in anything exceed the truth through our anxiety to place in a more conspicuous and striking light the power and commandment we have received to pronounce the sentence of God's pardon to the believing penitent. Should our instructions in this most important matter be such as to lead the sinner to think our confirmation of his pardon to be absolutely essential to its attainment, or to make him suppose that his redemption depended on our judgment of the state of his soul, or to encourage him to think that there is peace with God to every one to whom the minister has uttered the promise of peace; there is no difficulty in estimating the misery and the evil which might pour in upon the Church.

Nor, lastly, can we conceive it to be a less pernicious proceeding to leave the actual power of the priest in a state of uncertainty and doubt, whilst we apply to it expressions which are capable of being interpreted in a sense far higher than the real authority he holds would bear. For then we should unsettle, as much as in the former cases we should mislead, the believer. The timid would be awed into an abject submission to the assumptions of spiritual ambition; the unlearned, through their ignorance, would find no rest for their souls; and the presumptuous, in their readiness to cast off every ordinance of the Lord.

would make the dubious nature of the claim of the Christian minister to authority in religious things, a plea for denying the propriety or resisting altogether the assertion of such claim. It would seem, therefore, to be as much for the interest of the hearers, as of the teachers of the Gospel that there should, as far as is possible, be nothing vague, or mysterious, or undefined in the privileges and powers which are declared to belong to the apostolical commission of the clergy; neither should we permit ourselves to use, without explaining, to the best of our powers, those figurative phrases which the Scriptures contain, when referring to the power of the keys, the office of remitting and retaining men's sins, and the privilege of binding and of loosing upon earth.

Let us now proceed to consider, whether the duty of prominently setting forth the power and dignity of the ministers of Christ, is bound upon us by any "obligation we owe to the chief Shepherd and Bishop of the Christian flock."

But, upon what possible ground can such an obligation be maintained? We are, no doubt, taught by St. Paul to look upon himself and Timothy as ambassadors for Christ. So far as we are his successors in the same office, we are entitled to the same name. How far we are his successors, is, consequently, a point we should examine with all care, and determine with all precision, and labour to prove, when it is doubted or denied, even

as St. Paul did to the Corinthians, with every argument which we think will establish it, and every illustration by which it may be satisfactorily explained. But when we are sure ourselves, and find others in no doubt of our having had committed to us the word of reconciliation, we may then cease from enlarging upon the certainty and dignity of the power given us by Christ. The honour of our Lord will then suffer nothing by our silence upon such an admitted fact, and we may far more profitably, and far more consistently with our duty to him, employ ourselves in pointing out the terms of the covenant of pardon and peace, which we are authorized to proclaim, and devote our time to the discharge of our office.

We have thus found that whether we look to the maintenance of the character and usefulness of the clergy, or to the benefit and happiness of the people committed to their care, or to the duty they owe to the Divine Master they serve, there is no necessity or expediency which demands a frequent and prominent assertion of the power and dignity of the ministerial office. To assert them in terms so awful and indefinite as those to which we have already referred, is most diligently to be avoided. On the other hand, it should be our anxious desire and employment to ascertain, with as much certainty as the nature of the case will admit, what are really the powers of

Christ's ministers, and express them with all possible simplicity. So only shall we fulfil the solemn duty of faithfulness to that Lord, who has appointed the stewards of his mysteries on earth. So only shall we do our utmost to avoid raising the spiritual pride and ambition of the ministers themselves, and prevent their followers from either indulging too high or too degrading an opinion of the dignity of the sacred office, or becoming altogether unsettled in their minds. So only, and it is a consideration of no mean importance in the present times,—so only shall we snatch from the adversaries of our Church and its godly discipline, an occasion to speak evil of its spiritual dignities, and to diminish, by every means in their power, the lawful exercise of its sacred authority.

But whatever be the exalted opinions which either others or we ourselves may form of the power and dignity which Christ's ministers may claim, by reason of the Divine origin and authority of their office, there is another foundation for reverence and affection towards them, which is laid before us in the text. That is, the performance of the holy and arduous duties in which they are engaged, a ground of honour which none who feel that they have souls to be saved, and have experienced the fear and trembling so natural in working out their salvation, can have a wish to deny or disapprove. St. Paul beseeches the Thessalonians to know them which labour among them, and

are over them in the Lord, and to esteem them very highly in love for their work's sake. He exhorts them not to look upon the minister so much as upon his ministry; and when we remember what it is that the servants of Christ, who are engaged in dividing and distributing the treasures of the Gospel for men's use, are called upon to do, we shall easily understand the force of the appeal. Their work is to bring the spiritually blind and ignorant, out of darkness into God's marvellous light. For this purpose, they are to lay aside the wisdom of the world and the flesh, and give themselves over to the study of the word of God and to prayer,—to the study of God's word, that they may understand the wondrous things of the Divine law; to prayer, that they may be assisted in their difficult undertaking. Whilst others are indulging in the luxuries of literature for their own gratification, or pursuing the paths of science for their own fame, or the paths of some earthly knowledge for their own advancement in station or in wealth, the clergy must devote themselves wholly to sacred things, that their profiting may be known of all men, and their proficiency become useful to the instruction of others. And, after all, they will find, that error and ignorance of God's truth will still largely prevail.

The work of the Lord's ministers is to turn men from Satan to serve the living God. To gain their end, they must be content to be counted

men's enemies, because they tell them those truths which interrupt their enjoyments, and break in upon the guilty peace of their careless consciences. They must check the lover of pleasure in his career of dissipation and vanity, and wound his pride by telling him he is a poor, frivolous, and worthless creature upon the earth, and they must work upon his weak and sensitive nature, by setting before him death's hideous form, and God's terrible judgment upon the unprofitable after death. The ambitious must be taught what a shadow he is, and what a shadow he pursues. The covetous must have his wealth torn from him to aid piety and charity, or be told that he must inevitably perish: and pride must be humbled, and the lowly exalted, by preaching God's equal and universal love for all. Thus, in their turn, the passions and prejudices of every sinner must be invaded and condemned; and that by a being as frail as those he teaches, and every one of whose infirmities will be noted down in terms of strongest censure, by those whom he calls to repentance, but who hate to be reformed.

The work of the Lord's minister is to preach Christ crucified for sin; suffering death for man, yet strong in his very weakness; the power of God and the wisdom of God for salvation to all that believe. This doctrine will, if fully and freely proclaimed, seem foolishness to the philosophic, and prove a stumbling-block to all whose thoughts

are framed after the model of the world's natural theology. Nevertheless, he must resolve to know no other name for the remission of sins than that of the Redeemer's faith and the Redeemer's blood, nor must he shrink from taking up his Master's words, and declaring that he that believeth not is condemned already, because he hath not believed on the Son of God.

The work of the Lord's ministry is to testify of human weakness and of spiritual strength. It is to tell those who talk of the moral powers of their nature, that, since the fall, the freedom of agency, and the freedom of the will, are not sufficient of themselves to enable a man to repent and bring forth fruits worthy of repentance. They are to declare, that, as the natural man receiveth not the teachings of the Spirit of God, because they are spiritually discerned, so the natural man alone cannot perform the commandments of the Spirit of God, because they are spiritually performed. They must strip him, therefore, of all his fancied sufficiency for righteousness, and teach him the feelings of holy meekness as his best recommendation, and devout prayer as one great instrument by which he may reach and clothe himself with the Spirit's whole arms and armour.

The work of Christ's ministers is to lead on their flock unto perfection. They must never allow them to rest satisfied with past or present attainments. They must rouse the sluggish, warn

the careless, admonish the wayward, help on the weary. Forget what is behind, reach forward to what is before. That is to be their language, a language which human infirmity would willingly think to be needless, but which must be repeated and varied till it has wrought its effect, and even after it has appeared to lose all power.

Lastly, it is the blessed work of Christ's ministers to promise, and their unwelcome but essential duty to threaten much. The storehouse of grace is in the revelations and in the sacraments of the gospel. Of these sacraments the priest administers the outward rite, and he can instruct and convince his hearers out of the oracles of God, how simple and easy is the performance of such ordinances, how full of comfort and divine strength and divine mercy they are to all, who, with faithful minds, and penitent hearts, and reverential piety, receive them. He can point to the terrors of the Lord as they are contained in the same treasury of truth, and tell the disobedient resisters of that truth, that there is a state of hardened reprobacy which, by the withdrawal of heavenly grace, seals the doom of sinners upon earth; and that for the unconverted in this world, there is nothing but wrath heaped up against the day of wrath. From this sad scene he can turn to brighter views of joy and blessedness for those that believe and act according to their faith. To those who hold the beginning of their confi-

dence steadfast unto the end, he can promise that which the patient perseverer in well-doing, cannot now, even in imagination, fully conceive, and which can be but faintly and inadequately expressed when we call it everlasting glory and unspeakable joy.

In all these works is the minister of Christ engaged, and in all he is himself to be a pattern of self-denial and good works, and prayer, and faith, and progressive holiness. If in such things he is found steadfast, if he labours for the salvation of others, as one that must give account both for their souls and his own, is there any employment which this world affords, that can have a stronger claim for the affectionate esteem, the reverential love of those among whom, and for whom his time, strength and talents are used? We are grateful to the physician who heals our diseases, and alleviates our pain. Here is one who, under God's blessing, and with his grace takes away the dread of endless pain, and prevents for us the second death. We honour him who directs us to use our abilities and opportunities, so as to make this world a place of comfort and success. Here is one whose teaching directs us, through God's word, to the right use of every talent, and to the means of happiness in that world which is to come. If to the instruments, then, by which it pleases Providence to work for our temporal good, we show all honour, gratitude,

and praise, we cannot but equally esteem and love those who are graciously made the instruments of our spiritual welfare. Whilst, then, we fulfil the apostle's precept, and show esteem and honour to those who labour for us in the Lord for their work's sake, we perform but what is due from us, and what cannot injure them. Given as such esteem and honour will be, for the sake of the work and in proportion to the work, its only effect can be that of urging them to more fervent and effectual efforts in their calling; of softening to them the cares and anxieties of their weighty charge, and comforting them with the conviction to which all who sincerely labour in Christ's vineyard, must look as one of the best rewards, the conviction that their labour has not been in vain in the Lord. The enemies of religion and the Church will still, perhaps, continue unsubdued, but the honour of Christ and the benefit by his people, will be as effectually secured as by the highest claims to spiritual power, even if fully admitted and temperately employed.

CHRIST'S PRESENCE WITH HIS MINISTERS.

MATTHEW xxviii. 18, 19, 20.

Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth ; go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost ; teaching them to observe all things whatsoever I have commanded you : and lo, I am with you alway, even unto the end of the world.

IN visions in the night Daniel looked, and “behold one like the Son of Man came with the clouds of heaven, and came to the ancient of days, and they brought him near before him, and there was given to him dominion and glory and a kingdom, that all people, nations, and languages should serve him. His dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed.” (Dan. vii. 13, 14.) In the day of the resurrection and ascension of our Lord Jesus Christ, was the reality which that vision was intended to prefigure brought to pass. The Word which was made flesh and dwelt on earth as the Son of Man among his brethren, having once suffered upon the cross for sin, and poured out his soul unto death, was first raised from the dead and then exalted

to the throne of his everlasting Father, that he might receive the kingdom prepared for him from the foundation of the world. Having, in the form of a human servant, accomplished what the Scriptures foretold, that, as a sacrifice for sin he should endure, he ascended in the same human form into the highest heavens, and is set down at the right hand of the Majesty on High, ruling all things by the rod of his might, and waiting till all enemies be put under his feet. There all power is given unto him in heaven and in earth, and there will he remain in his glory until the time of the restitution of all things. Then will he again appear as the Son of Man coming down from the heavens in the same manner in which he went up, and take to himself those Saints, both the living and the dead, by whom he has at any time in this world been revered and obeyed.

Thus was the prophecy of Daniel fulfilled in the event which we commemorate this day*. Knowing that it would thus be fulfilled, and that the comfort of his personal presence was about to be finally withdrawn from his Church, it seemed good to our Lord's mercy to prepare his followers for the event. For this purpose he first assured them that his ability to help and bless them would suffer no diminution by his going away, for "all power was given to him in heaven and earth." He then directed those who were to

* The Sunday after the Ascension.

carry on the work of righteousness and salvation he had begun, by telling them what things they were to enjoin and do as the ministers of the the Gospel upon earth. "Go ye, therefore, and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you." To support them under the difficulties and discouragements they might meet with, he concluded by giving them a promise of his perpetual superintendence and aid. "And lo, I am with you always, even unto the end of the world."

In proceeding to a more particular examination of this passage, we may observe, that the persons to whom it was originally addressed were the Apostles alone. There are those who conceive that it embraced the whole body of believers which existed at the time, and that it imposed upon them all the obligation of labouring for the conversion of a sinful world, and conferred upon them all the blessings of having their labours assisted by Christ's enabling and abiding grace. But the error of this imagination will immediately appear from a reference to the verses which precede the text. It is there distinctly stated, not that the whole multitude of those who believed, but that Judas Iscariot being now dead, the eleven disciples alone went away from Jerusalem into Galilee, into a mountain where Jesus

had appointed them. And Jesus came and spake unto them the words to which I have already referred. It was not, therefore, to the members of the Church at large, but to these few and favoured servants of our Lord that the injunction and its accompanying promise must in all fairness be supposed to have been intended to apply. It is equally clear, also, that the words were spoken to them, not as individual Christians, but as the appointed and authorized ministers of the Gospel dispensation. For that end the Apostles were first chosen by Christ. In that capacity they had been the close attendants upon his ministry. They had seen the miracles which attested his divine authority. They had heard the doctrines and precepts he taught as necessary to be believed and obeyed. To them it was given to know the mysteries of the kingdom of God. To them, even during the Redeemer's life, had been entrusted a mission to the Jews for the purpose of calling them to repentance, and persuading them that the kingdom of Heaven was at hand. Nay, our Lord had already ordained these Apostles to be his future witnesses. As his Father had sent him, so after his resurrection did he send them into the world, with the gift of the Holy Ghost and the power of remitting and retaining sins. Thus qualified and thus endowed, he now separates them once more from the rest of his followers, and communicates to them a full

and final commission to extend their instructions to all nations and to look for his blessing upon their work. He constitutes them the universal teachers of religion to mankind, and sets before them the rules by which they are to guide their teaching, and the ground upon which they may expect success.

We may remark in the second place, that in the mode of constructing this commission of our Lord to his apostles, the promise is made to follow the commandment. First comes the order to go forth and extend the faith and righteousness of the gospel among all the families of the earth. Then follows the assertion that they shall have the privilege of their Lord's presence for their aid. We are led naturally, therefore, to conclude, not only that there is a strict connexion between the two, but that the certainty and continuance of Christ's presence with the apostles, was dependent on their obedience to what he enjoined. If they either neglected or violated the directions they had received, they had no reason to look for the fulfilment of the promise. If they performed the duties of their ministry, either defectively or deceitfully, if they ventured to speak things either opposed or unauthorized by the laws their divine Maker had laid down, there is not a hope held forth to them, that in that case they should be favoured with the blessing of his grace. But if they persevered with diligence and fidelity in

the right execution of the office assigned to their care, and enforced upon their converts no other commandments and doctrines than those they had received, they were then sure that all the efficacy and assistance so gracious an assurance contained, would fully and unremittingly attend them as Christ's appointed instructors in the truth. For there is no limitation either of place or time in the assurance. "I am with you always," is its comprehensive language, to which in every part of their labours, and at any moment of their lives, they could turn with that confidence which the authority of the heavenly speaker claimed.

Having thus ascertained both to whom, and in what capacity the words of the text were originally addressed, and what is the import they convey; our next inquiry must be, whether they are to be confined to the Apostles alone. Are the Apostles the only ministers of the Gospel upon whom Christ's commission has imposed the duty of proclaiming the glad tidings of salvation by his authority, and to whom the privilege of his presence may be properly held forth as an encouragement to their exertions in the cause of Gospel holiness, and truth.

Now, in endeavouring to frame an answer to these questions, it is impossible not to perceive that the prophecies which relate to the progress and prevalence of Christianity, and the end and

purpose for which it was originally revealed, seem clearly to demand the perpetuity of the Christian ministry upon earth. Christ Jesus came into the world, that the world through him might be saved. He came to establish a religion which should never be superseded by any other dispensation. For there is no other name given under Heaven, whereby man may obtain favour with God, than the name of Jesus Christ, our Lord. There is no other law whereby man shall be judged for the righteousness or unrighteousness of his life, than that which is contained in the Gospel alone; no other source from which we can infallibly learn what is really righteous or unrighteous in the sight of him who is to be our judge. Like its heavenly author, the Gospel is formed to endure for ever. If the knowledge of the Gospel, then, was necessary for the guidance and comfort of that generation of sinners to which the Apostles belonged, it is equally necessary to the generation to which we ourselves belong; and its necessity and usefulness will also continue, through every generation which may hereafter arise. In every age, also, men will stand in the same need of being instructed by others, in the doctrines and duties of Christianity. For in every age they will be subject to the same natural indisposition of the heart to holiness, and through the multifarious cares and occupations of this life, be incapacitated from furnishing themselves with the

requisite information upon religious subjects. To rouse their slumbering feelings towards God, to inspire them with heavenly affections, and teach them what are the demands which their Saviour makes upon their belief and practice, there will ever be a necessity for continuing the ministers of Christ's religion, and authorizing and appointing some particular individuals to the honours and duties of that sacred office. For how shall any believe in him, of whom they have not heard? How can the generality hear without a preacher, or how preach except they be sent?

Thus, the very nature of the case, and the wants of mankind, appear to convince us, that it could never have been the intention of our Lord, to confine to the eleven disciples alone the commission of converting and instructing all the nations of the earth. And this conclusion may be confirmed, if it need confirmation, by the history of the propagation of the Gospel, as far as it is contained in the New Testament. We there find the Apostles proposing to elect a successor to Judas, and to unite him in the same body and office with themselves. And then, after their solemn prayers to God for his direction, we find their purpose sanctioned by Heaven, and the lot falling upon Matthias, as the person to be hereafter numbered among the twelve, and entrusted with the same charge. We read of Barnabas, and of Philip, and of many others whom the Holy Ghost desig-

nated to the work of pastors and teachers in the Church. We behold our Lord himself miraculously calling Paul, from a persecutor to be a preacher of the truth; and that Paul appointing Timothy and Titus, not only to act as Christian ministers themselves, but to ordain others also to the same ministry, as they saw that the increase of believers might require. Every portion of the Acts, and all the Epistles of the Apostles, supply us with undoubted evidence, that neither did our blessed Saviour intend, nor his inspired Apostles suppose him to intend, that the authority of baptizing and teaching Christians was to be limited to themselves. They perceived, and acted upon the conviction, that when he bid them go and make disciples out of all nations, he spoke to them not only in their personal, but also in their official capacity; not only as individual ministers, but also as the representatives of all future ministers; who, like themselves, might be duly called and legitimately appointed to undertake the same duties.

But if the commission which was thus given by our Lord to his Apostles to go forth as the teachers of his Gospel, was designed to be extended to all who might hereafter become their lawful successors in that holy office, it is equally certain and clear, that the assurance of his presence with them in their work must be extended in the same degree. If the commandment applies

to the Christian ministry in all ages, in all ages, also, must the promise in like manner be applied. For the promise, as we have observed, follows the commandment so closely, as most satisfactorily to prove that, to whom the one is given as a guide to their duty, the other is added as an encouragement to a cheerful and diligent performance of their labours. The promise is, in fact, a sanction and support to those who might be engaged in the fulfilment of the command, and can never be separated from it in reasoning or reality. The assistance or the recompense which is generally proclaimed, must be as generally granted, so that wherever there is a compliance with the conditions upon which it was originally made to depend, the promised aid will be given. We feel confident, therefore, from this consideration alone, that there is no period or point of the Redeemer's universal Church in which those stewards of the Gospel mysteries, and those teachers of the Gospel truth, who have been appointed the Lord's ministers in conformity with the Lord's will, may not look with the full assurance of hope to his continued presence with them in the discharge of the duties they are called to perform.

But, even without recurring to this chain of reasoning, there is a peculiarity in the form of our blessed Saviour's expression, which renders it impossible to draw any other conclusion from his words. He promises to be with the Apostles, as

his ministers, "unto the end of the world." This is the mode in which our own authorized version of the Scriptures has justly interpreted the passage, and it leaves no doubt upon the meaning which it bears. The commission and the promise have a duration commensurate with that of the world's existence, and so long as there are tongues to teach, and ears to hear, the preaching of the Gospel, so long will the Lord Jesus be at hand to bless the faithful instructor whom he sends forth, and the pious disciple who seriously attends to what is spoken.

Such is the conclusion to which, after a careful examination of this great charter of the Christian ministry, we have arrived; and the consequences which flow from it, either for the direction or encouragement of those who are employed in converting and teaching the Gospel, come now before us to be considered and improved.

First of all, then, it is evident that the commission and promise which our Lord gave to his Apostles, though extending to all ages of the Church, can be claimed only by those who, like the Apostles, feel assured that they are authorized by Christ to undertake the office. Who they are whom he will consider as the successors of his earliest and most favoured ministers cannot, in any way, be determined from this passage alone. It must be sought for in the records of the New Testament; and in those principles which are laid

down in the Epistles, or may be gathered from the practice of the primitive believers. But certain it is, that whoever intrudes himself into the sacred functions of a Gospel minister in a manner which is contrary to the will of the great High Priest of his profession, or assumes it without being persuaded that he has a title to be regarded as one of those of whom the Apostles were the representatives, can have no right to go forth and baptize in the name of the Lord, nor any claim for Christ's assistance founded on this particular text. Where the harvest is plenteous, and the labourers are few, there it may please God in his mercy to give a blessing to practices the most irregular, and to teachers not lawfully ordained. When an established church neglects, or is incompetent to the full discharge of its duties, in enlightening and sanctifying the whole nation whose religious welfare is entrusted to its care, there we may justly suppose that the Lord of the vineyard will rather grant success to those who come uncalled to the work which his regular servants are unwilling or unable to perform, than allow his people to fall into immorality and profaneness for want of necessary cultivation. It was so even in the days of our Saviour upon earth, when, from a desire that men might be brought into the kingdom of heaven, he would not forbid one from doing miracles in his name, though he neither followed in his train, nor had been sent forth by

Him as a preacher*. And in a similar spirit do we find St. Paul rejoicing that Christ was preached, though it was done by some of the brethren rather of strife or envy than of good-will,—rather from a wish to add affliction to his bonds than any real interest for the truth†. In both these cases, we find our Lord and his Apostle overlooking the irregularity of the means, for the sake of the godly end which was to be gained. Upon the same ground may those who undertake to supply the manifest insufficiency of the ordinary and appointed ministers of Christian instruction in a land, hope that their efforts will not be condemned or unassisted by the heavenly Master whose services they have assumed. But where there is no want of regular and faithful ministers, those who are not duly admitted into that number can have no pretence for intruding; and even where a deficiency exists, they must rest their hope rather on the general mercies of the Lord to those who promote his glory and proclaim his truth, than on that special promise which was here uttered to the Apostles, and those who should succeed them, in the text. The Apostles were duly called and duly appointed to their office, and those only who are persuaded that they are also duly called and duly appointed, can think themselves the heirs either of this particular commis-

* Luke ix. 49.

† Phil. i. 15.

sion to teach, or this particular blessing on their teaching.

But, however duly called or duly appointed the ministers of Christ may be, there is still another condition upon which his continual presence with them depends, and that is the faithful discharge of the duties of the office in which they are placed. "I am with you alway unto the end of the world," is so indissolubly united with "teaching them to observe all things whatsoever I have commanded you," that even the apostles could not look for the fulfilment of the one without a diligent endeavour to perform the other. Still less, therefore, can any of those who come after them, expect that any different conduct will be pursued towards them; and we thus at once perceive how vainly the Romanist pleads the unbroken continuity of the apostolical succession, and his consequent authority as a minister in the Christian Church, as the reason for his own and his people's dependence upon the blessing of God's spirit upon his corrupt ministrations. The validity of the commission of the Papal clergy, we may freely admit, but the right exercise of their commission we as fully deny. They teach not in some of the most important matters which are connected with the soul's salvation, the things which Christ has commanded his disciples to observe, and in many other instances, they enforce as the necessary doctrines of God, the vain and

unauthorized inventions of men presumptuously asserting their own infallibility. Thus seeking their own glory rather than the glory of Him they serve, and consulting rather for the spiritual subjection than the spiritual welfare of those over whom they are appointed in the Lord, they violate, by their foul errors and ungodly superstitions, one of the principal conditions upon which the certainty of the divine blessing on their teaching rests. They break the terms of the covenant which their Master has set up between himself and the recognised ministers of his word, and so forfeit the favour of his superintending presence and assisting care. And, what has happened to them must happen to every other Christian teacher who labours not to approve himself a workman that needeth not be ashamed by keeping closely and strictly to the tenor of the instructions he has received, and is not careful to build up the faith and practice of his people only upon the doctrines and precepts of the revelations of the Lord.

We have now seen that our Lord's words do not take away all prospect of success from those who, under circumstances of great spiritual destitution in the Church undertake, without any regular and external call, the office of a teacher of Christ's flock, but only where no such necessity exists. And there is evidently great wisdom in this arrangement; for it tends to preserve the

outward order and form of ecclesiastical government from being needlessly violated. At the same time the holiness of our Lord's regulation is equally clear, for it gives no such absolute and unrestricted efficacy to the services of the duly ordained minister, as to assure him that the influence of the divine spirit will work with him in any case in which he does not scrupulously adhere to the course of proceeding laid down for him by the oracles of truth. Our Lord is, in fact, neither intolerant of those who, from zeal and love to God and men, endeavour to supply the lack of service in the duly ordained, nor will he aid those who are duly ordained in what is contrary to His will. It remains only to show what is the advantage which the legitimately appointed minister of the Gospel does really possess in consequence of this promise of our Lord.

It is simply this, that if he diligently obeys the directions which were given to the eleven, and goes in his zeal to convert any of the sinners upon earth, and baptizes in the threefold name of the everlasting God, and teaches them to observe whatsoever Christ has commanded, and nothing which is contrary to what he has commanded to be believed and done, Christ has himself, out of his own good pleasure, pledged his word, that by his holy Spirit, he will be always present with him in the execution of his office, and render his ministry effectual for the great

ends and purposes for which it was originally designed. A great, and indispensable blessing, indeed, this is. Without it our efforts would be languid, for our hopes of success would be feeble. We have to struggle with the children of this world, and the children of this world are very wise in their generation. There is among them no lack of pleas for infidelity, or of arguments for heresy, or excuses for sin. The weapons of our warfare are spiritual and not carnal. They are nothing more than the word of doctrine, of exhortation, of reproof, of correction and of instruction in righteousness. And how can any unaided individual make such weapons mighty to the pulling down of the strongholds of deeply-rooted vices, and habitual ungodliness, and long-cherished indulgences?

The minister is but one, he has but one voice and one understanding, limited and confined in its range and powers, like every other understanding. He has to convince the minds, and work on the affections of many, and they are all various and different in degrees of strength and excellence, every one of them, perhaps, by nature, superior to his own. Who then is sufficient for these things? As the question is, so must the answer also be taken from St. Paul, when he speaks on this very subject. We are not sufficient of ourselves to think anything as of ourselves, but our consolation is that our sufficiency is of God.

We have to influence the hearts of a whole congregation, and turn them as one man, to the acknowledgment and obedience of God; and we cannot penetrate the thoughts or fully estimate the real dispositions of a single heart before us. But Christ is with us, and he knoweth what is in man, and can so shape our ideas and arrange our words, as to give them their due application to each hearer's wants. We can but pray and preach for the conversion of our flock. But the Lord is with us, who gave virtue to the simple waters of Jordan, to wash away the leprosy of Naaman, and can as easily cleanse away the stains of iniquity from the soul, through the commonest sound of the feeblest exhibitor of the divine terrors or grace. We are weak and speak but imperfectly, and do not always rightly divide the word of truth. But Christ is with us, who, out of the mouth of babes and sucklings ordained strength, who loosed the tongue of the dumb, and caused the tongue of the stammerers to speak plain. The passions of the flesh are in arms to resist us, and nature's infirmities are afraid to enter upon the contest for Heaven. But Christ is with us, who stilled the tumult of the raging waters, and calmed the fears, and silenced the murmuring of his trembling disciples; and he can subdue the storms of the angry soul, and speak peace to those that are troubled with the difficulty of transforming their life by the renewing of their mind.

The ear may be so seemingly closed to the demonstrations of the Spirit, that it will not hear, and the eye so blind, that it will not see the growing danger of damnation. But He is with us, who touched the ear and it was opened, and made even the clay to become the means of restoring the natural sight; and He can make our poor reasonings to reach the ear which had long refused to hear, and make even the refuse of the earth in the gifts of eloquence or intellect, to bring forth the doctrines of grace and mercy into a most marvellous light. By virtue of that special promise which is contained in the text, we are confident that the mighty ruler of all minds, and governor of all hearts, is present with us in our preparation for our duties and the execution of our office, and in that confidence we are consoled amidst all discouragements, and without it, should know nothing but despair.

We thank Him, and we beseech you also to thank Him, for such a gracious and special promise as leaves us not to any doubtful reasonings as to the probability, but brings home to us at once the certainty of the divine aid. For, indeed, my brethren, the comfort and conviction such an unequivocal assurance conveys to all the authorized ministers of Jesus, is quite as necessary for you as it is for us. How often do we hear men murmuring at the absence of any extraordinary qualifications of understanding, or of utterance in

their appointed clergymen? 'Tis true, one says, my teacher holds fast by the revealed doctrines of the Gospel, and states, plainly and distinctly, the necessary duties, and the means of sanctification; and urges, very justly, the motives and rewards of holiness. He gives himself, indeed, very faithfully to his calling, is exemplary in life, and devoted to the cause of the religion he proclaims. What he can do, he has done. But, after all, there is no originality in his views, and he declares nothing with power. I could learn the same principles with as much clearness and satisfaction, by my own studies, and in my own house. And then he wanders after some brighter star to lead him to the court of the King of Heaven: and dazzled by its brilliancy, mistakes what is exciting for what is improving to the soul. Such are frequently the thoughts and conduct if not the actual words, of many professing godliness. But, in all this, they forget that, perhaps, the spiritual dulness and darkness is principally in themselves, and that if they studied more carefully to use the knowledge given, and fulfil the duties enjoined on them, they would find enough to humble them for their past unprofitable hearing, and to convince them how much they have yet practically to learn, and engraft into their lives, before they are at liberty to presume that they need some higher teaching. At all events they forget the promise of Christ's perpetual presence

with his appointed ministers, when endeavouring, to the best of their power, to fulfil their commission, and to keep close in their instructions to God's revealed word. If they remembered and acted upon this, they would find that the Lord can make the still small voice of the calm and unambitious teacher, to tell as surely, as powerfully, and as effectively, upon the soul that is willing to be led forward in the right way, as the more agitating appeals of him who can boast of the eloquence of Apollos, or the copious reasonings of him who has the ready writer's pen. Let the minister not relax in his own holy exercises, and meditations, and efforts, in an unwarranted reliance upon Christ's being present with him, to put into his mouth, without study or preparation what, when he is speaking for God, to God's people, he shall say: let every member of the Gospel so rely upon Christ's presence with the minister, as to feel assured that what he prays, and strives, and desires, to be benefited by, will really become blessed and strengthened to his increasing holiness, however weak and wanting it may appear to be in all the ornaments and excellencies for which the compositions of worldly science and literature are admired,—let the teacher and the hearer thus look to the Lord's blessing, as a sure and ever present means of rendering effectual to their instruction, their virtue, and their everlasting salvation, whatever they de-

voutly teach and devoutly hear, according to His word and will; and they will learn to regard the preaching of the Christian ministry, in a true and more profitable light, and to reckon the commission, and the promise which Christ gave to his Apostles, and in them, to all who should be legitimately called to their sacred office, as one of the most useful and consolatory of those spiritual promises with which the Scriptures abound.

THE APOSTOLICAL ORIGIN OF EPISCOPACY.

TITUS i. 5.

For this cause left I thee in Crete that thou mightest set in order the things that are wanting; and ordain elders in every city, as I had appointed thee.

IN my last discourse I considered the commission and the promise which our blessed Saviour gave to his Apostles, as the ministers of his holy religion, when he commanded them to go forth and preach the Gospel to every creature, and assured them that he would be with them, and with their regular successors, in their faithful discharge of that office, even unto the end of the world. I showed that none, however lawfully appointed to the sacred ministry, could look for the fulfilment of the promise, who did not truly teach the Redeemer's doctrines and precepts. On the other hand, I showed that none could expect a blessing in consequence of that peculiar promise, however truly they might teach, unless they were duly authorized to look upon themselves as the ministerial successors of the Apostles in the Church. At the same time I observed, that our Lord had not in that particular passage laid down any positive marks

whereby those who are really the true successors of the Apostles in the Gospel ministry might be discriminated from those who are not. Upon this point the evangelist was there found to be silent. But it is evidently a matter of very great importance. For, unless we can determine whether those who proclaim the salvation and administer the sacraments of Jesus Christ have his authority for their undertaking the work, the promise is virtually become of none effect. If we cannot say with some degree of certainty that our own Church is one of those whose ministers are the legitimate heirs of the divine commission given to the Apostles by the Saviour, then, so far as we are concerned, it is the same as if the promise had never been recorded at all. It can convey neither to the hearer nor the preacher any comfortable prospect of the divine blessing. It well becomes, therefore, both him who teaches to inquire whether he is an authorized teacher, and them who attend upon his ministrations to be informed whether they can assure their hearts that Christ's presence is with them to guide and influence their understandings and affections towards the truth and righteousness of God.

For this purpose, then, let us now proceed to examine who they are that in the present age and circumstances of the Church can satisfy themselves that they have an interest in the commission and promise of Christ to his Apostles; and

more especially let us pursue this investigation with a reference to the claims of the clergy and the members of our own episcopal establishment.

Now, it is evident that not only does the difficulty of bringing men to an acknowledgment of the truth and an obedience to the commandments of Christianity, require a peculiar order of men to be set apart for the work ; but it equally requires that the selection of Gospel ministers should neither be left to the tumultuous votes of factions in each congregation, nor to the mere determination of the individuals themselves. From experience, as well as from reasoning, we learn, that wherever, in sacred things, the choice of teachers is left to the people alone, there the passions or the favour of men too often overpower the judgment. In fact, the majority being incapable of justly estimating the qualifications of such as seek to be placed over them in the Lord, are ever deceived by pretensions to learning and piety, or deceive themselves in the desire to obtain a pleasing rather than a profitable minister. Neither is it more safe to allow any one to enter upon such a holy calling at his own will. Upon his inclination to the sacred ministry there is no doubt that every one may be able to decide, if he seriously examine into the feelings by which he is actuated and the motives from which they spring. But the more powerful is his inclination for the clerical office, the more danger does he incur of

being hurried on to conclude, that his education and natural gifts are such as to fit him for an effectual discharge of its duties. Were either of these courses, therefore, to be adopted, its unavoidable tendency would be to corrupt that religion which can only be really useful when it is honestly taught, and to obstruct God's great design of bringing the world to follow the doctrine that is according to godliness. It would be prejudicial to Christianity and dangerous to man.

We consequently find that the New Testament has never afforded the smallest encouragement to such a course. Our Saviour gave not at any time a general commission to his followers, to become the regular preachers of his Gospel. He selected the twelve, and he afterwards sent forth the seventy during his life; and to neither of these did he intrust the charge until he had removed their ignorance by previous instruction, and strengthened their natural weakness by the communication of supernatural powers. After his resurrection the same method was pursued. He conversed with his disciples for forty days, enlightening them on the things connected with the kingdom of God, and expounding to them, in all the Scriptures, the things concerning himself. Nor did he allow them, even when thus prepared in understanding, to go forth to the work of converting the children of this world until they had been endued with power from on

high, by the gift of tongues through the descent of the Holy Ghost. So, also, did the Apostles act in a strict imitation of their heavenly Master's conduct. Whilst the number of believers was comparatively few, and the Church confined to the city of Jerusalem, they alone went about teaching and breaking bread from house to house, and all the people continued steadfastly in their doctrine and fellowship. As the faithful increased the necessary changes were made. The office of deacons was first added to relieve the Apostles in their labour, and enable them to give themselves more exclusively to the word of God and to prayer. When, by the providence of God, persecutions had scattered the disciples abroad, and the Gentiles had been made partakers of Christ's privileges with the Jews, and Paul, becoming the Apostle of this new branch of the Church, had planted the Gospel in the various provinces of the Roman empire, we are told that "he appointed them elders in every Church," and so left them, commending them unto the Lord. (Acts xiv. 23.)

Such were the methods employed by our blessed Saviour, and his inspired Apostles, to provide in each place, where the Gospel was received, a body of authorized ministers to continue the good work they had begun, and to act as their successors in the commission to baptize and teach, and to be aided in so doing by the empowering

presence of Christ. In no instance do the people appear to have been left to their own discretion to give the requisite authority to their fixed pastors and teachers, nor the members of the Church to take the dignity to themselves. Those who had already been called into the Christian ministry were appointed to ordain and sanction the vocation of others into a participation of their office.

Thus, both the reasonableness and expediency of the practice itself, and the examples of those divinely-illuminated men, whom, of all others, we are bound to follow in the Christian conduct we pursue, speak the same language upon this subject. Both have taught us the propriety, at least, if not the necessity, that the charge of judging of the qualifications of those who are to be appointed the permanent ministers of the Gospel, and the power of communicating to them the requisite authority, should be intrusted to such as have been already engaged in the same holy occupation. For such persons are, evidently, the best able to form a correct opinion, and are bound by the most solemn ties of duty to their Redeemer and his people, to exercise the discretion committed to them with reverential caution and care.

We must now go on to consider whether the precepts or the practice, which are set before us in the scriptures of the New Testament, have pointed out to us any particular denominations of Christian ministers whom it is right or indispensable

for every separate Church to possess, and whether any particular methods are enjoined or recommended for each Church's government.

But it is universally allowed, that there is no precept in the New Testament which enjoins, or even describes, that form of ecclesiastical polity which the whole body of Christ's disciples should adopt. In the law of Moses, every order and employment of priests and Levites, in the temple services, is minutely laid down. In the Gospel dispensation, our Lord and his followers most fully set forth the essential principles of inward and spiritual religion, and impress on mankind what must be done and believed for the attainment of eternal life. But they leave the mode in which the truth, as it is in Jesus, should be continued on to future generations, without any formal attempt to delineate for our guidance the orders and degrees we should admit into the ministry, and the functions which each in his respective station should have assigned to his care. All that we can learn of the will of our divine Master, upon such matters as these, must be gathered from the course we observe to have been actually pursued by those, who, by the indwelling of the Holy Spirit, were led into all the knowledge of Christ's will. From their conduct, and from the conclusions we draw from their conduct, must be deduced the principles which are to regulate our own arrangements with regard to the teachers of

the Christian religion, and the administrators of the Christian sacraments.

We find, then, that in the days of the primitive believers of the Gospel, it pleased the Holy Spirit to distribute to various individuals a variety of special gifts, and thus to institute a variety of different offices. The word of wisdom was poured upon one, the word of knowledge upon another; upon another the gift of faith, or of healing, or of miracles; upon another the power of prophecy, or of the discerning of spirits; upon another the understanding or the interpretation of tongues. All these diversities of gifts formed corresponding differences of administrations in the Church. But the diversities of the spiritual operations having ceased, the extraordinary offices which depended on them have ceased also; and until the same spirit shall undeniably renew the gifts, they may be regarded as beyond the limits of our inquiry. What we have to examine are the stated and ordinary ministers of the Gospel; and of these we find but two kinds which have engaged the particular attention of the Apostles: the first is the order of elders, and the second that of deacons. The duties and the characters of these alone are pointed out with any peculiar earnestness in the Epistles of St. Paul; and both are spoken of as essential portions of the ministry in the Churches of Christ. Over these, however, as over every other thing which was connected with the spiritual wel-

fare and government of each Christian community, the Apostles themselves exercised a superintendence, and possessed a control. Wherever they were, they restrained the disobedient, and corrected the mistaken, and regulated the internal affairs of each Church by the authority committed to them from the Lord. More especially did they employ their power in the appointment and direction of those who were to be the pastors and teachers of the flock.

From this brief survey, it is plain that the Christian ministry, during the life-time of the Apostles, may be fairly said to have been composed of three classes of ministers, corresponding, in a great measure, to those which exist under our own established episcopacy. The Apostles themselves were the first, holding a pre-eminence far higher in reality, though in many substantial points the same, with that which our own bishops have received; whilst the primitive elders and deacons agree both in subordination and the leading functions they performed, with the priests and deacons who are the ordinary guides of the congregations committed to their charge.

It must be conceded, however, that this resemblance is not absolutely decisive upon the form of government which all other Churches are bound, or even at liberty, to adopt, more particularly with regard to the episcopal pre-eminence. The Apostles had such varied and wonderful gifts of

the Holy Ghost, and exhibited so many miraculous evidences of the divine authority with which they acted, as might fully entitle them to take upon themselves a dignity and command which no successor of theirs could venture to assume without some strong reason to justify his claims. The extraordinary powers of the Apostles cannot in fact be allowed to constitute a fixed precedent for future ages, unless we can find some intimation to persuade us that they intended their proceedings to be a general example. Some circumstances, however, there are which seem to point out that to intrust, in each branch of the Church, the chief place and authority to one minister above the rest, was considered by them as the plan it would be most expedient to pursue.

Let us look to Jerusalem. There all the Apostles were gathered together, and there, by reason of the divine inspiration of them all, the existence of any superior authority in one for the purpose of preserving order and uniformity among the many, might appear to have been almost needless. Yet we may observe, that the Apostle St. James is several times spoken of in the Acts of the Apostles in such a manner as to imply, that a peculiar pre-eminence was assigned to him, not only among the believers, but also among the elders, of that most early and most honoured of all Christian Churches. In their public council the Apostle James presided, (xv. 13,) and to him

did both St. Peter and St. Paul refer, as one who ought first to be considered in any communication which affected their interests or related to the conduct they intended to pursue (xii. 17, and xxi. 18). Thus did the Apostles, even with their consciousness of an equality in their general calling and qualifications, voluntarily assign such a priority to one among their number, that, in every succeeding age, he has uniformly been described as the permanent president of Jerusalem, the first instance of any one being preferred above the rest of the ministers of Christ, and considered as sanctioning every future and similar appointment. It is, indeed, difficult to conceive any other reason for the distinction thus conferred upon St. James, than either the maintenance of order, or an example of order; and, in both cases, it affords a ground for concluding, as a general rule, that the affairs of any Church, in which the ministers are many, should be placed under the special superintendence of one.

II. But we find this still further confirmed, and the nature and extent of the authority more clearly defined, by the proceedings of St. Paul in the arrangement of some of the Gentile Churches, to which, as a pattern for ourselves, we, being a Gentile Church, are most naturally inclined to look.

It is almost superfluous to observe that I here allude to the information which may be derived

from the epistles which that Apostle addressed to Timothy and Titus, for the regulation of their conduct at Ephesus and in Crete. In writing to the former of these, St. Paul gives him a variety of directions which imply, that an authority was committed to him not only to exhort and teach the truth like any ordinary minister of Christ, but to charge some who were perverting the Gospel, that they should teach no other doctrine than that which had been delivered to them, and to judge also of the qualifications of those who were hereafter to be admitted into the ministry. He was, also, specially ordered to commit the doctrine he had learned to such faithful men as should be able to teach others also. In a word, the regulation of the Church and the ordaining of its elders were in a great measure intrusted to his care, and in these things he was authorized to supply the place of the Apostle himself. The very same powers are likewise intrusted, and in still plainer terms, to Titus. Of him St. Paul distinctly affirms, that for this cause he had left him in Crete, that he might set in order the things that were wanting, and ordain elders in every city as he had appointed him. Thus does it appear, that when the Apostle could not in his own person superintend the affairs of the Churches he had planted, he twice selected an individual who might execute the duties of that superior office which belonged strictly to himself, and ex-

ercise the authority which was attached to it in his stead. It must be admitted, however, that in neither of these instances do we find anything which can be undeniably interpreted so as to establish their appointment as the permanent successors of St. Paul in the Churches where they dwelt. So far is this from being the case, that there are various expressions which prove that the authority which was now intrusted to them was only of a temporary nature. Thus the first Epistle to Timothy distinctly states, that the things which were written to him by St. Paul, were written that he might know how to behave himself in the Church of the living God, during a journey into Macedonia which the Apostle hoped would only be of short duration*. In the Epistle to Titus, that Christian minister, instead of being instructed to remain in the superintendence of the Churches of Crete, is supposed to leave his charge, as soon as he had fulfilled the duties imposed, and commanded to be diligent to come and rejoin St. Paul at Nicopolis, where he had determined to winter†. But the second Epistle to Timothy speaks still more strongly to the point. It was written by the Apostle at a time when, having finished his course, he was ready to be offered, and imagined that the time of his departure was at hand. Yet does it contain no positive or un-

* 1 Tim. i. 3, compared with ii. 14.

† Titus i. 5, compared with ii. 12.

equivocal appointment of Timothy to the permanent episcopacy among the Ephesian elders. On the other hand, as he had before spoken to Titus, so does he now also speak to Timothy, and earnestly exhort him to quit the Church of Ephesus and do his diligence to come shortly,—to come even before winter to St. Paul in Rome*.

Yet, after all this has been admitted, there is still enough to justify us in assuming that the appointment of some one minister above the rest with a permanent commission to preside in the direction of the religious affairs of the Church, and have the chief authority in the examination and ordination of its ministers, is a practice in strict conformity with the example, and in perfect harmony with the mind of St. Paul. During his temporary absence, he thought it expedient to assign to one wise and faithful individual the arrangements of the Church and the admission and regulation of its teachers, so that order and subordination, which are so essential to edification, might suffer no interruption or injury by the removal of his Apostolic authority for a time. Surely, then, it must be allowed that the longer that absence was to continue, the more necessary did it become to adopt some measures for the prevention of those contests for the superiority, and those divisions in doctrine, which, amongst a number of teachers, all equal and all wishing to

* 2 Tim. iv. 9 and 21.

recommend themselves to their followers, must inevitably arise. And what measure could more wisely and religiously be adopted than the humble imitation of that plan upon which, by the general consent of all the Apostles, the Church of Jerusalem appears to have been built; which had afterwards, in two separate instances, been formally sanctioned by St. Paul, as a model for the gentile Churches, and for the execution of which he had, under the inspiration of the Holy Ghost, laid down a variety of precepts and rules. The elevation, therefore, of one particular minister to what we now call the episcopal office, and the appropriation to him of the chief place and authority in the regulation and ordination of the other ministers of Christ, appears to be as much sanctioned in perpetuity by the perpetual removal of the Apostles through death, as was the temporary appointment of such officers by their occasional, absence whilst they lived.

Such is the conclusion which may most reasonably be drawn from the practice of the primitive Church as recorded in the New Testament. It is a conclusion also which, with scarce a single exception, continued for ages to regulate both the opinions and conduct of the whole body of Christians. The episcopal government may not have been established in every community of believers from the very first; but in those principal cities where the Apostles themselves had planted the

faith of the Gospel, history informs us that it had always prevailed; and persuaded by their example, and taught by experience the evils which resulted from a different course, we know that it was soon universally introduced, and that for fourteen hundred years there never was a kingdom or people converted unto Christ, who did not, with the form of sound words, receive also and persevere in this form of Church government. It remained for some followers of the reformation to break this bond of external uniformity and to condemn it as unscriptural, in order to defend their novelties.

It thus appears, that those Churches in which Episcopacy has been established, may be as sure, as under the circumstances of the case it is possible to be, that they have followed the mind of the Lord, by following the example of his Apostles in the form of their religious government. Those pastors, therefore, who have received their authority to exercise the sacred ministry in such episcopal churches, are clearly, so far as their external calling is concerned, to be reckoned among the legitimate successors of the Apostles in the ministerial office. They may be satisfied that their vocation is according to Christ's will, and that he so looks upon them as his commissioned servants and stewards, that whenever they rightly proclaim his truth, celebrate his ordinances, and teach his commandments, he is with them, in all

the fulness of his gracious power; and will give efficacy to their labours, in that manner, and to that degree, which his own boundless mercy and ineffable wisdom, may see to be most expedient and just.

Now, this is a privilege to which the Church of England and its ministers can most assuredly lay claim. It is not only constituted according to the Apostolic model, but it has enjoyed that blessing by an unbroken succession from the earliest times. There is no one that can tell us, when we were interrupted in the regular transmission of the ministerial authority from hand to hand. Whatever right, then, any other Church can put forward as entitling it to the affection, the respect, and the adherence of its members, that right is to be proved uninjured in our own. It is established by law; by those powers among us which are ordained of God. The piety and wisdom of those powers were directed by Providence to establish it after the example of the inspired Apostles, and according to the will of Christ, so far as it can be ascertained. It teaches the truth, and the whole truth, and nothing contrary to the truth, of the divine word: and whilst we eat the bread of life under any of its branches, we may be confident that the Lord will turn it to the nourishment of our souls. This is a praise which its bitterest adversaries scarce venture to withhold from its excellence, and I humbly and de-

voutly pray, that the impiety, the foolishness, the political worldliness, or the more fatal and sinful lukewarmness of our own restless and reckless generation, may not weaken its power of being made a blessing through the whole length and breadth of the land.

Beyond this it is not absolutely necessary for our own comfort and conviction as episcopalians, that we should proceed. Nevertheless, when we behold the conflicting forms of government which exist both in other established churches, and in dissenting communities, it is difficult to abstain from considering the foundation upon which they rest. It is still more difficult not to be anxious to ascertain whether, as we are told by some, those churches which renounce the authority of bishops, are in reality deprived of the assurance of any blessing, in their administration of the sacraments, and cut off from the communion of Christ's universal Church. For, if this be undeniably the case, it is a duty, both of piety and charity, to condemn them as in a fatal error, and call the people to desert their unauthorized ministers, at the peril of their souls. The episcopal form of Church government does then, in fact, become an essential part of the Gospel itself, and must be enforced with as much earnestness as the doctrine of the atonement through the Redeemer's blood, or the necessity and influence of the Holy Spirit, to the performance of good works.

But when we look back upon the evidences which have been produced, we find that though they are fully adequate to sustain the scriptural and apostolic origin of episcopacy itself, they are not so positive as to authorize us unreservedly to condemn every other form of ecclesiastical polity. We have found neither any express commandment, nor any example, which prescribes as universal and unchangeable, one particular system for the regulation of the Church and its ministers. Our arguments consist only of inferences deduced from the practice of the Apostles—of inferences deduced, not from their invariable practice in every place,—for upon that point we have no certain information,—but upon their practice in a few particular and recorded instances alone. The conclusions we have deduced from the new Testament, in favour of episcopacy, are, indeed, not confined to the advocates of our own establishment, but were those of the Church at large for fifteen centuries after the death of Christ. Still they are intimations, rather than proofs, which the Scriptures afford for the maintenance of episcopacy. We can produce no single text so clear as to compel us to conclude, that the Apostles deemed any one peculiar form of government to be indispensable and unalterable in the Church. There are, however, some general principles, which they have laid down as perpetual laws. They have commanded that all things should be done de-

cently, and in order, and for the edification of believers, and for the glory of God. From these it is impossible that they ever would, or that we ever can, safely deviate. Had they been placed, therefore, in circumstances where the honour of the Saviour, and the salvation of his people would have been injured, rather than promoted, by a stubborn adherence to the course they had hitherto pursued for the regulation of the Church, we cannot but suppose that, in such cases, they would have relaxed from the severity of their ordinary rules, and been more anxious to secure the holy ends for which Christianity was revealed; than to maintain inviolate the absolute uniformity of the instrumental means by which it was to be propagated. But wherever, on the other hand, the preservation of one uniform government in the Church could be made compatible with the attainment of man's holiness and faith, there, as we can see no reason why the Apostles should vary from their general practice, so we conceive that they would never have introduced or sanctioned a variation.

If considerations like these be just when applied to the Apostles, by the same considerations should all other men be regulated, both in their own conduct and their opinions upon that of others. There is nothing but a firm and fervent persuasion of the mind, that the interests of Christian truth and righteousness cannot effectually

be promoted without a breach of the external discipline and government of the Church, that can justify a violation of its uniformity. Wherever, therefore, such a violation has been made, it well becomes those who have caused, or continue it, to be well assured that the honour of Christ, and the spiritual welfare of his people, demanded the introduction of the change, or still require it to be prolonged. If, upon this point, they have met, deliberated, and are completely satisfied, it is neither for them to doubt, nor for us hastily to deny, to the ministrations of such a Church, that inestimable blessing which the promise of Christ's presence conveys to all his duly authorized ministers, even unto the end of the world. If the deviation from that form of Church government which a pious and enlightened imitation of the practice of the Apostles had established for so many generations, be such as the Apostles themselves would have introduced under similar circumstances, we may charitably conclude that it is a deviation which has neither destroyed the efficacy of the Christian sacraments to those believers among whom it exists, nor broken their bond of union with the members, and of communion in the privileges of the holy and universal Church.

At the same time, when we reflect how strongly the want of unity among Christians has operated to hinder the progress of Christianity; when we consider how the Heathen, and the Mahometan, and

the unbeliever, are inclined to interpret a mere want of external uniformity of discipline, into disunion upon the very essence of our religion, it becomes us most carefully to labour after a perfect conformity both in doctrine and in government.

The two lessons which we finally learn from what has been urged upon this subject, are, first, a lesson of sincere and steady attachment to that form of ecclesiastical polity which has been established, or rather perpetuated amongst ourselves; and, secondly, a lesson of forbearance both in thought and language, towards those changes which have been introduced into other Churches.

In our own country, a studious imitation of the apostolical practice is in perfect consistency with the apostolical principles. Order and edification, Christ's glory and his people's spiritual improvement, are equally secured by that form of episcopal government under which its ministers are placed, and where a due subordination and control, while they check the waywardness, do neither impede the substantial usefulness, nor forbid the most active exertions of individual zeal. Our people have a respect, if not a reverence, for their ancient, and their scriptural form of ecclesiastical polity, and are ready to receive at the hands of their established teachers all the instruction and consolation that religion can afford. In our own land there never has been, nor is now, any desire for any extensive change. There may

be some blemishes all would wish to remove. There may be enough of evil, and negligence, and unthankfulness for our blessings, to cause even a merciful Saviour at once to punish and to purify us by the furnace of adversity. But though afflicted, we trust we shall not be permitted to be cast down, and though persecuted, there is still so much truth and righteousness in our Church, as to make it a sin to forsake her in her distress, and a duty to uphold her through her trials,—a duty only the more sacred, because of the danger in which she stands.

But, whatever be the affection which our form of sound doctrine, our holy form of prayer, and our scriptural and apostolical method of government demand for our own Church, they demand no judgment or condemnation from us upon that form of government which prevails in others. There are some truths proclaimed so loudly, and delineated so clearly in the Gospel, that we cannot permit any to renounce or corrupt them without showing them their iniquity and telling them that their heresies cut them off from Christ's favour. But the mode of regulating the ministry of the Church is not one of these. It is too faintly delineated to afford more than a sufficient ground for us to act upon in our own case. Nowhere in the Gospel is a perfect uniformity of ecclesiastical polity so indispensably required as to make it meet for any Christian to pass an absolute sentence of

excommunication upon a brother who differs from himself. To his own master he standeth or falleth, and our duty lies rather in persuading him to agreement than in urging condemnation because he disagrees with ourselves. For we have no right, and we should have no inclination, to make the gate of the Gospel more strait, or the way to God's favour more narrow than the express revelations of the Redeemer imperatively demand.

We beseech you, therefore, brethren, that you hold firmly but charitably to that Church under whose ministry you have been placed; firmly, because the Scriptures justify you in the full assurance that to your clergy the promise of Christ's presence in all its power and blessedness belongs; charitably, because you know not from God's word how far men may err in the circumstantialia of religion without absolutely forfeiting their claims to the Redeemer's aid. Leave it to him to determine at the day of his final judgment, what the Gospel has not positively determined for us in our present state; and pray that all who call themselves Christians may be so led into the way of truth, that, both in the faith of the heart and in the outward forms of their Church's polity, they may be more and more conformed to the mind of Christ Jesus our Lord,—that we may be one flock under his guidance upon earth, and be gathered together by his mercy into one fold of glory in heaven.

NOTES.

Page 10, line 25 to 29.

"It surely may be maintained not only that the Scriptures have but one direct and unchangeable sense, but that it is such as in all greater matters to make a forcible appeal to the mind, when fairly put before it, and to impress it with a conviction of being the true one."—NEWMAN, p. 167.

Yet he afterwards says, that "the popular religion of the day professes to judge of Scripture in greater matters by itself, and finds itself unequal to its profession," p. 186. It ought not to be unequal if the statement contained in the former passage be true.

Page 14, line 8 to 11.

The reference to Antiquity "does not allow scope to the off-hand or capricious decisions of private judgment Though more laborious, it is a surer controversy. We are more likely to come to an end; it does not turn upon opinions but on facts."—NEWMAN *on Romanism*, p. 49.

Page 15, line 23 to 27.

"When men are indisposed towards such an appeal, where they determine to be captious, &c. &c., it (the appeal to antiquity) admits of easy evasion, and may be made to conclude anything or nothing."—NEWMAN, p. 68.

"Not an Arian, or Socinian, or Latitudinarian, but Petavius,

a member of the Jesuit body . . . that great and learned man . . . for all the reverence which he professes for the Nicene Council, and his constant acknowledgment, that the faith confirmed in it against the Arians, is truly Apostolic and Catholic, yet makes an admission . . . that the rulers and fathers of the Church, before its date, were nearly all of the very same sentiments with Arius. What was Petavius's views in so writing, it is difficult to say."—*Id.* p. 74, 75.

Dr. Priestley also defended, and, I believe, founded his Unitarian views, upon the supposition that they were the universal views of the primitive Church and earliest fathers. To prove this, he wrote four volumes of the *History of Early Opinions concerning Jesus Christ*. I say I believe he founded his views upon the supposed testimony of Antiquity; because I find that upon another subject his opinions were guided by it. After perusing Mr. PEIRCE's *Essay on the Lord's Supper*, he became fully satisfied, that infant communion was the most ancient custom of the Christian Church; and therefore that the practice is of *Apostolical*, and consequently of divine authority. He entertained, therefore, upon the consent of primitive practice, sentiments similar to those of the *Tracts for the Times*, and acted upon them.

Bellarmino says it is "intolerable hardihood and ignorance" to represent the Fathers as speaking doubtfully concerning the doctrine of purgatory. "For, first, had they never mentioned purgatory by name, yet their sentiments about it had been sufficiently plain, from their distinct statements that the souls of certain believers need relief, and are aided by the prayers of the living. Next, there are the clearest passages in the Fathers, in which purgatory is asserted, of which I will cite some few."—NEWMAN, p. 82.

"Medina, a Spanish Franciscan, well-esteemed for his learning in the Fathers and Councils, when writing upon the subject of Episcopacy, is led to consider the opinion of St. Jerome, . . . and, in consequence, charges him with agreeing with the Arian heretics. Not content with this, he brings a similar charge

against Ambrose, Augustine, Sedulius, Primasius, Chrysostom, Theodoret, Ecumenius, and Theophylact.”—*Id.* p. 91.

Yet the very same writer, in the very same work, says,—p. 48. “A private Christian may put what meaning he pleases on many parts of Scripture, and no one can hinder him. If interfered with, he can promptly answer that it is his opinion, and may appeal to his right of private judgment. But he *cannot* so deal with antiquity.”

Page 16, line 19 to 22.

“The Bible, indeed, is a small book, but the writings of antiquity are voluminous; and to read them is the work of a life. It is plain, then, that the controversy with the Romanists is not an easy one, not open to every one to take up.”—NEWMAN, p. 48.

Page 17, line 13 to 21.

“The Anglican divines, whom we follow, seek for a genuine Apostolic tradition, to be established by the consent of all times, all churches, and *the great doctors* of all those churches.”—PUSEY *to the Bishop of Oxford*, p. 38, 39.

Page 18, line 11, and page 19.

“Our own Church is the immediate, the Church universal, the ultimate visible authority. Our own Church is to us the representative of the universal Church, as the universal Church is of her Lord. . . . We receive as articles of faith what our own Church delivers to us as fixed by the universal Church; what she has by her private judgment deduced from Holy Scripture, we teach because we also think it to be so deducible; if we

But not so think, we should stop, never falling to her, but could not
 v —PUSEY to the Bishop of Oxford, p. 52, 53.

Mr. Newman's opinions are similar in his "*Romanism*." "By Church Catholic we mean the Church universal as descended from the Apostles, p. 259. She is ever divinely guided to teach the truth; her witness of the Christian faith is a matter of promise as well as duty; her discernment of it is secured by a heavenly as well as human rule. She is indefectible in it, and . . . not only transmits the faith by human means, but has a supernatural gift for that purpose," pp. 292, 293.—Hence "the Church Catholic is unerring in its declarations of faith or saving doctrine, . . . will never depart from those outlines of doctrine which the Apostles formerly published," pp. 259, 260. "Such being her office towards her children, they are bound if they would remain her children, as far as their minds attain to her doctrine, to take it on the ground of her Catholicity," p. 313.—"Her members must believe or silently acquiesce in the whole of it," p. 311. "Our own branch may surely be considered among us as the voice of her who has been in the world even one and the same since Christ came. Surely she comes up to the theory; she professes to be the Catholic Church, and to transmit that one ancient Catholic faith, and she ~~does~~ transmit it," p. 320.—"There is no mistaking them in this day in England, where the Church Catholic is," p. 321.

Consequently, the attributes before given to the Church Catholic, belong to the Church of England as at present established.

Page 25, line 25.

I have no desire to depreciate the fathers needlessly. But I must protest against the exaggerated view taken of them and their character, and their opponents, in the following passage.

"What must we think of the piety and reverence which would make sport with the supposed defects of the fathers of the Church, and discover their father's shame."—PUSEY to Bishop

of *Oxford*, p. 59. This is putting the fathers far too high; and it certainly is most unjust to compare the act of pointing out and indicating their imagined follies, with the guilt of Ham, in discovering his father Noah's nakedness. The word father occurs in both cases, and that is almost the only resemblance. But what the author further adds, appears to me still more objectionable. He seems to imply, that these irreverential critics of the fathers will be led like the German neologists, first to the criticism of the apostles, then to that of their Lord, and in the "last stage, to the dethroning of God, and a setting up of self, a pantheism which worships God enshrined in self." To make sport of any man is, doubtless, wrong; but to do so with regard to the uninspired fathers, can have no tendencies more evil than the habit of making sport of any other writer of learning, respectability, and piety.

Pages 31, 32, 33.

The passages quoted in the text, are far from being the whole of those in which the *Tracts* exhort the ministers of the episcopal Church to "exalt our holy fathers, the bishops, as the representatives of the apostles, and the angels of the Churches, and to magnify their own office, as being ordained by them to take part in their ministry," Tract 1, p. 4. But they contain a specimen of the spirit which pervades the whole, and of that lofty and figurative language which the *Tracts* and tractarians seem fond of using, and do not wish to explain. For they "readily allow that this view of our calling, has something in it too high and mysterious to be fully understood by the unlearned Christian. But surely the learned," it is added, "are just as unequal to it. It is part of that ineffable mystery, called in our creed, the Communion of Saints; and with all other Christian mysteries, is above the *understanding* of all alike, yet *practically* alike within the reach of all, who are willing to embrace it by

true faith." Tract 4, p. 6. *Practically*, I think, such statements are most likely to lead, not only to "religious veneration," but superstitious reverence and abject submission to the clergy. And I wish that those who so frequently quote the passage, Rom. xii. 13, in which St. Paul speaks of magnifying *his* office, would consider what he really means by that expression. It will appear, I think, that he was then alluding not so much to the origin of his office, as an apostle of Christ, as to the nature of the ministry intrusted to him, as a teacher of the Gentiles. "Inasmuch as I am an apostle of the Gentiles, I magnify mine office, if by any means I may provoke to emulation, them which are my flesh, and may save some of them." He urged and exalted the commission he had received, to go and preach the gospel to the Gentiles, in order to rouse the Jews to embrace the same faith, and not be left behind in the spiritual race by those they had so long despised. But, suppose it to be otherwise, and there is still a great difference between the miraculously converted, and supernaturally appointed Paul, and the ordinary ministers of an Episcopal Church. To magnify the origin of his office, and his heavenly designation to its wondrous revelations and miraculous powers, might well become the one, when it would scarcely be justified in the other.

Page 40, 41, 42.

The 17th Tract seems intended to meet those objections which, it was supposed, would be urged against the frequent exaltation of the power and dignity of the episcopal ministry; and I have endeavoured, very briefly in the text, to consider and weigh the force of the statements contained in that Tract. In the present note I will venture to make a few additional remarks.

It is said, that, "if we do not assert our commission, we rob the people to whom we are sent, of the blessedness and joy of

knowing, (first,) that God desireth not the death of a sinner, but rather that he should turn from his wickedness and live; and, (secondly,) that in token of this desire, he hath given power and commandment to his ministers, to declare and pronounce to his people, being penitent, the absolution and remission of their sins."

But what? Are not the Scriptures open to all? And do not they proclaim as clearly, and far more authoritatively than we can do, that God is merciful to those who repent and believe? The people, therefore, who read the Scriptures, are not deprived, by our silence as to our commission, of the blessedness of knowing that, through repentance and faith, their sins will be forgiven. The only persons whom our silence, as to our commission, would affect, would be those who are unhappily persuaded, that without the declaration of an episcopally ordained priest, the absolution and remission of their sins will not be obtained. But I fervently hope that this persuasion will never prevail in our Church. The worst evils of Popery are near at hand, as soon as anything like it is allowed.

Some instances, however, are brought to illustrate and explain the preceding assertion. We are desired "to consider well this point. There is a humble and fearful member of Christ's flock, who desires to strengthen and refresh his soul, by the body and blood of Christ; but he cannot quit his own conscience; he requires further comfort and relief. Surely it is to *his* comfort, that there is a duly commissioned minister of God's Word at hand, to whom he can come and open his grief, and receive the benefit of the sentence of God's pardon, and so prepare himself to approach the Holy table with a full trust in God's mercy, and with a quiet conscience, and so draw near with faith, and take that holy sacrament to his comfort."

Upon this I observe that the degree of comfort this person would receive, would vary, and be very great, or almost nothing, according to the mental, and moral, and religious qualifications of the minister consulted. If the episcopal clergyman were not better instructed in the principles of the Gospel, than some of

the sinner's lay friends, or than many dissenting or presbyterian ministers;—or, if he were a careless, a profane, or worldly clergyman, not very zealous in working for the salvation of others or himself,—what, in that case, would be the result? Would such a man afford much assurance to the trembling penitent, that he rightly understood the matter, or, that understanding it, he would rightly apply the promises of God through Christ? Would his commission alone then bring comfort? Would it give anything like a good ground for believing that his pardon, however authoritatively pronounced, was so consistent with the Gospel principles, that it would be ratified in Heaven? I apprehend that the ignorance or immorality of the minister, would create more fear of his having mistaken the case, and pronounced a wrong judgement, than his commission could raise hope that God would seal his sentence.

“Then again,” it is said, “when one lieth sick on his bed, does not his Saviour make all his bed in his sickness, when he sends his minister to him, to receive the confession of his sins, and to relieve his conscience of the weighty things which press it down; and then, if he humbly and heartily desires it, by virtue of the power which he has left to his Church, assures him of the pardon of his sins?”

This is pathetically put: and if the clergyman be one who is accustomed and competent to judge of cases of conscience, and will seriously and carefully weigh the circumstances of that before him, and labour to form a just judgment of the marks of true repentance in him who confesses, and to determine whether it falls within the terms of the Gospel redemption; and, finally, if the person confessing, firmly believes that such a minister has the power absolutely to assure him of his pardon—then, but not otherwise, will the declaration of forgiveness from that minister, be productive of consolation to the dying sinner.

It would appear, therefore, that the blessedness and joy which result to the people from magnifying the spiritual authority of the clergy, depend, not only on their having a divine commission, but, equally at least, upon their diligence in quali-

fyng themselves for the discharge of the duties of their high office. And, as the latter is still more likely to be overlooked by them than the former; as men and clergymen are far more apt to neglect a due preparation for [their holy calling, than to forget their dignity or power; it would seem to be more for the benefit of the Church, to make the duties of the Christian ministry the topic of our discourse, than to inspire either ministers or people, with a lofty notion of that authority which the apostolical succession may entail, or episcopal ordination confer. In reality, whatever men claim for the order to which they belong, they are extremely liable to push beyond its due limits, because they continue to keep out of sight the fact, that in making the claim for their order, they are also making it for themselves.

I will only observe further, that our liturgy, with its usual wisdom, directs the troubled in conscience to consult some “*godly minister.*”

Page 65, line 5 to 10.

The Introduction to the *Tracts for the Times* mentions that the Apostolic Succession, the Holy Catholic Church, our own divinely provided discipline, and other doctrines of a similar nature, have been neglected,—that a lamentable increase of sectarianism has followed,—and “that nothing but these neglected doctrines, faithfully preached, will repress that extension of Popery, for which the ever-multiplying divisions of the religious world are too clearly preparing the way.” Is it not singular that, among the causes of the increase of sectarianism, the great spiritual destitution arising from the want of churches, and the overgrown and unmanageable extent of the population in many towns and parishes,—that is, the inadequacy of the Established Church to supply, with its present limited means, the religious cravings of an increased and rapidly increasing people, should never have been alluded to as a reason for the growth of dissent?

Page 85, line 23, &c.

Tract 29, page 9, introduces the following argument in favour of the permanent appointment of Timothy by St. Paul, to be an apostle, that is a bishop, or one commissioned to govern the church of Ephesus as St. Paul's successor.

“When St. Paul was just going to be put to death, he writes thus to Timothy. *Preach the word; be instant in season and out of season; reprove, rebuke, exhort with all long-suffering and doctrine. Watch then in all things, endure affliction, do the work of an evangelist, make full proof of thy ministry.* From these words, it is certainly clear that St. Paul intended Timothy, whom he had appointed to act as his brother and fellow-labourer while he lived, to act as his successor, when he should be no more.”

This conclusion is just. But *in what sense* did he here make Timothy his successor? The apostle's own words must answer. He gave him authority, nay, a positive commandment, to preach the word, reprove, rebuke, exhort with all long-suffering and doctrine; to watch; to endure affliction; to do the work of an evangelist, not of a bishop. For it is remarkable that neither in the passages above quoted, nor in any other part of this his Second Epistle and final instruction to Timothy, does St. Paul say one word of his ordaining elders or governing the Church for ever, as in his First Epistle he had ordered him to do for a time. He is very earnest with him about other matters, but is silent about this. How is this omission to be accounted for, if the apostle either had already appointed, or intended now to appoint, Timothy to the office of permanent Bishop of Ephesus? Surely, in either case, the consciousness of his own approaching death would have led him to refer to this most important portion of Timothy's duties, and to give him more full directions for the due discharge of his episcopal office than the former epistle contained; or at least he would have stirred up his pure mind by way of remembrance, and have advised him to turn back to

that epistle for his guidance. Writing to one who was, or was to be, the permanent Bishop of Ephesus, he could scarcely have avoided addressing him in this his higher character, and would never have thought of confining his exhortations to the necessity of his making full proof of his inferior ministry as an evangelist.

Page 87, line 27.

The view which I have here taken of the gradual progress of Episcopacy, is the view of Hooker. He says, "Bishops there have been always as long as the Church of Christ itself hath been;" but though always, yet not always in all places. For "the Church for a time, indeed, continued without bishops by restraint everywhere established in Christian cities." But Jerusalem having received Episcopacy, "even at the first, was by it most peaceably governed, when other Churches had trouble." Hence, when those Churches which at first had no bishops, "had a little bitter experience of the pestilent evil of schisms," and when "general experience had taught men what it was for Churches to want" bishops, "they were soon universally appointed." Such is the statement made by him.—*Eccles. Pol.* b. 7, c. 13, §3.

Page 95, line 13 to 18.

I cannot but think that the doctrines laid down in the *Tracts for the Times*, though they neither deny salvation to Prebyterians as individuals, nor expressly unchurch the Presbyterian communities, do still imply that there is no ground for believing, but, rather, every reason to disbelieve the validity of any of their ministrations. And if so, I apprehend, a Presbyterian would not be able to see much difference between the two views.

Tract 35 thus speaks, "A person not commissioned *from the bishop* may use the words of Baptism, and sprinkle or bathe with the water on earth, but there is no promise from Christ that such a man should admit souls into the kingdom of heaven." What then becomes of the validity of that lay baptism of infants which our Church in certain cases allows, and does not wish to be repeated? Again—"A person not commissioned may pretend to give the Lord's Supper, but it can afford no comfort to any to receive it at his hands And as for the person who takes upon himself, without warrant, to minister in holy things, he is all the while treading in the steps of Korah, Dathan, and Abiram, whose awful punishment you read of in the book of Numbers Remember, then, that it is only the having received this commission (that is from the bishop) that can give any security that the ministration of the Word and Sacraments shall be effectual to the saving of your souls The dissenters have it not."

Neither, according to the Tracts, have the Presbyterians. For Tract 36 says, that by maintaining the validity of ordination by elders only, they err in a fundamental doctrine. Tract 19 reckons among the important doctrines of our religion, "the necessity of episcopal ordination in order to constitute a minister of Christ;" and Presbyterians, not having that ordination, are consequently not ministers of Christ. Tract 7, p. 4, still more distinctly affirms that "the Church has from the first committed the power of ordination to the bishops, and has never resumed it; and the bishops have nowhere committed it to the Presbytery, who, therefore, cannot be in possession of it."

Well, then, the successors of John Knox have not the requisite commission; they are not, cannot be ordained in the Scotch Kirk; they are no Ministers of Christ. When they use the words of baptism there is no warrant for supposing that the grace of baptism accompanies the words; when they pretend to give the Lord's Supper, it can afford no comfort; and they themselves are to be anathematized as treading in the footsteps of Korah, Dathan and Abiram, and as they imitate the sin of those sacri-

legious rebels, so must they expect their punishment. This is the miserable estate to which the principles laid down in the *Tracts for the Times* would reduce the Presbyterian ministers. Is it wonderful that, under such circumstances, they should begin to retaliate, and revive the accusation, as some of them have lately done in their public speeches, that the Church of England is one of the abominations of Popery, and Episcopacy an intolerant tyranny, and repugnant to the Gospel. Dr. Pusey has, no doubt, in his letter to the Bishop of Oxford, endeavoured to mitigate and modify the declarations of the Tracts; but still he maintains that Episcopacy and Presbyterianism are two opposites, which cannot both be true together, and has not, so far as I can perceive, withdrawn the sanction of his influence and name from any of those assertions to which I have referred, and from which, by legitimate inference, the heaviest condemnation must be poured on all the ministers of the Scottish Established Church. Until he does this, I fear there will be a continued succession of railing and reviling between us and them. The consequences resulting from Episcopalians and Presbyterians thus condemning each other may be represented in the language of Mr. Newman, *On Romanism*, Introduction, p. 26, when speaking on another subject:—"What a prospect is this! two widely spread and powerful parties dealing forth solemn anathemas upon each other in the name of the Lord. Indifference and scepticism must be, in such a case, the ordinary refuge of men of mild and peaceable minds, who revolt from such presumption, and are deficient in clear views of the truth. I cannot well exaggerate the misery of such a state of things."

I must not, however, conclude this note without adverting to the statements contained in the 15th Tract, which, in p. 11, makes large and favourable concessions, at least to the Lutheran churches. It is there justly observed, that "the true faith is prior, in importance, to the Church." It is merely lamented that "Luther and his associates did not take the first opportunity to place themselves under orthodox Bishops of the Apostolical Succession." It is then added, that, "instead of

viewing them as a body formed and settled, and, therefore, at variance with the Apostolical usage, it is more accurate, as well as more charitable, to consider them as Episcopal Churches, *sede vacante*, or with the Episcopate in commission," &c. Had such language been extended to the Presbyterians of our own island, instead of being applied only to "Luther and some of the foreign Reformers," it would have been gratifying, though it might have been inconsistent with other Tracts and other statements.

Page 95, lines 25—27.

Tract 8, admits that the ecclesiastical system under which we find ourselves is, in the first place, "*faintly enjoined* on us in Scripture." Secondly, though "there is no part of it which is not faintly traced in Scripture, there is no part which is much more than *faintly traced*." I certainly find some difficulty in reconciling this with the statements of Tract 4, p. 1. Instead of allowing that there is any "want of express scriptural encouragement to the notion of a divine ministerial commission," it is there maintained, that "Scripture, at first sight, is express; whether we take the analogy of the Old Testament, the words of our Lord, or the practice of his apostles." It is also said in Tract 29, p. 4, that "God has given a *clear* command in the case" of the minister and church we are to choose. But supposing these passages consistent: supposing that, "in the Christian religion, the rules and regulations concerning the priesthood, are not so exactly set down," Tract 12, 8: then, why do these Tractarians insist with as much vehemence upon the necessity of episcopacy to the constitution of a true branch of Christ's Church, as if it had been written with a sunbeam upon the pages of the gospel, and as if an adherence to it had been as indispensably required, as the belief in God and in Jesus Christ, whom he hath sent? Why from such feeble premises do they draw such strong conclusions? Why do they write such bitter things, as may be

found in the preceding note, against those who do not perceive those faint traces so clearly, or consider those faint injunctions so absolutely and universally binding, as themselves? What is said in Tract xxiv. p. 10, is, indeed, true, that "slight intimations of our Lord's will are, in their degree, as binding upon us as his express commands." But it is *only in their degree*, and the very point to be proved is whether when he, who had only "*probability* to guide him," is to be judged for an error into which he has fallen, we are at all entitled to condemn him, with a severity, which could scarce be exceeded had he violated the certainty of an express and positive command. It is also true, that "the faintest probabilities are strong enough to determine our conduct," when we perceive them and are fully aware of the course they prescribe. But they are not sufficient to authorize us to speak harshly of those who do not look upon these "faintest probabilities" in the same light as ourselves. "A reasonable likelihood of pleasing Christ" may be a motive lively enough to lead us to seek episcopal ordination for ourselves as the safest course, without justifying us in positively asserting "the *necessity*" of such ordination to make a Christian minister. In all cases, I think, the conclusion should be urged with modesty and forbearance in exact proportion to the feebleness of the proofs and the faintness of the probabilities upon which it rests. Nor can I consider it the mark of a "cold," but of a reasonable spirit, "in the Church to demand rigid demonstration for every religious practice and observance" (Tract viii, 3), which is enforced as of essential necessity. At any rate, I cannot regard it as a desirable mode of advocating the Church system to say that "its evidences require for their effect that kind of sympathy and aptness on the part of the receiver, which would commonly *and not unnaturally* be regarded as an undue prejudice, and unworthy deference."—*Preface to OAKLEY'S Sermons*, p. 27.

LONDON:
JOHN W. PARKER, ST. MARTIN'S LANE.

THE
DOCTRINE OF THE ATONEMENT

TO BE
TAUGHT WITHOUT RESERVE ;

OR,
THE CLERGY WARNED AGAINST THE ERRORS OF A
PUBLICATION,

ENTITLED
“ TRACTS FOR THE TIMES, No. 80.—*Ad Clerum*” :

A CHARGE

TO THE
CLERGY OF THE PECULIAR OF ALLERTON AND
ALLERTONSHIRE,

AT THE VISITATION, AUGUST 15, 1838.

BY THE REV. GEO. TOWNSEND, M.A.,
VICAR OF NORTHALLERTON, ETC.

PUBLISHED AT THE REQUEST OF THE CLERGY PRESENT.

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TO THE CLERGY
OF THE
PECULIAR OF NORTHALLERTON,
ETC., ETC., ETC.,
AT WHOSE REQUEST IT IS PRINTED,
THIS CHARGE
IS RESPECTFULLY DEDICATED,
BY THEIR
FAITHFUL FRIEND AND SERVANT,
GEO. TOWNSEND.

A C H A R G E,

&c., &c.

MY REVEREND BRETHREN, AND YOU, THE CHURCHWARDENS OF THE PECULIAR OF NORTHALLERTON. Though many reports have been circulated since we last met, that the Peculiar of Northallerton, and other exempt jurisdictions of the same nature, are to be abolished; we are permitted, I am happy to say, to meet once more. I shall accordingly avail myself of the opportunity of submitting to you, and therefore to the other Churchwardens, and Clergy of the County, some humble, but, I trust, useful suggestions, respecting certain points of duty; which have forced themselves upon my attention, by circumstances which have taken place among us, since our last meeting.

I first address myself to the Churchwardens.

Your duty, my friends, consists in taking care of the fabric and furniture of our Churches, and in reporting to the Ecclesiastical Authorities whether the chancels, the roof, the walls, the windows, and floors, of the Churches are in good repair and order. You are to provide, and to report that you have done so, the Bible and Prayer

Books requisite for the public worship, the books for the registry of the births, deaths, and marriages in the parish, with the plate, and all that is necessary for the communion. No less is it your duty to report to the Bishop, the obedience of your Clergyman to the rubric of the Church, the conduct of his life, his attention to preaching, catechizing, and other parts of his required duties. You, as I told you last year, are the constituted observers of all these things, and if any complaint is made, you are the persons to whom the parish is to look, that every error be noticed and rectified. Another part of your duty is to take care that the Church-yards be well fenced from the common ground, and preserved in decent order—and I have no doubt that we shall soon be able to effect the desirable object we have now for some time had in view, in this parish; and enlarge the church-yard, as the people have requested.

I mention these things, my friends, not only to remind you of the obligations you incur when you take upon yourselves the office to which you may have been elected, either by your ministers, or by your brother parishioners; but, that I may be enabled more effectually to enforce upon you the reasons, for which you should be at all times willing to incur the responsibility of executing your office, in its fullest extent. The things which I have mentioned, relate to the public worship of God. The providing for the repairs of the fabric, and for the service of the Church, is necessarily

attended with some expense. This expense has been usually defrayed by a rate upon the parishioners, granted by the parishioners themselves; either in their select vestries, or at their more general meetings, according to the law. Both before and since we last met, many parishes have objected to the raising of such rates. Their general reason for doing so, has been, that they do not approve of that mode of worshipping God which is adopted by the Church of England. We have hitherto met with no difficulties of this nature in this part of the country: and, I trust, that by the continuance of God's blessing upon us, we shall in future meet with none; but that the jarring disputes and contentions which have harrassed some other places, will not be introduced among us. If, however, it should so be, that this unkind and bitter spirit should become prevalent among ourselves, I would beg you to remember one argument, for zeal, firmness, and perseverance in the conscientious discharge of your duty, which I cannot but think would have been effectual with many of our countrymen in other parts of England; if it had been submitted to them before they resisted the payment of the rates, which they had been required to contribute to the support of the public worship of God. It is briefly this.

All Government is instituted for the promotion of the general good—that general good can only be established on the basis of morality—that morality can only be founded upon the worship of

the one true God. It is the bounden duty, therefore, of every Government in every country, to uphold and to maintain religion. This is a general proposition, suited to all States, and to all Governments, which ever have been, are, or can be established among mankind; and that Government which does not, in some form or other, provide for the care of religion and the worship of God, loses the best support both for its own permanency, the general good, and the public morality.* The first question, therefore, is—whether God shall be worshipped? and the answer must be given in the affirmative. The second question is, in what manner God is to be worshipped? and I lay down another proposition in reply to that question. We are not justified in destroying the worship of God altogether, because we do not agree as to the form in which God should be honored. If there be a particular mode of worship established, and the people disapprove of that mode, they are justified in praying, and petitioning, that it be altered, or reformed, or removed,

* I make no exception in favour of America. If the public morality of that country be not eventually established upon the worship of the God of Christianity, under the sanction or protection of the Government; all its commercial prosperity will not save it from Infidelity, or Popery, or Superstition, of the worst and most degrading nature. The truth of this remark is beginning to be acknowledged by its best friends.—See Dr. Dwight's remarks on the Legislature of Connecticut, ap. *Essays on the Church*, Chapter iv., on the Case of America; with the other references.—*Essays on the Church. By a Layman. Secley, 1838.*

and that another mode of worship be substituted in its place : but they are not justified in refusing to promote the best sanction to the public morality ; because of their objections to a ceremony, a liturgy, or an opinion. Do not imagine that I apply the argument merely to the Church of England. I apply it to other modes of worship than our own. If the dynasty of Oliver Cromwell had not been removed—if either the Presbyterian or the Independant forms of worshipping God—and thus placing the care of the public morality upon the foundation of either of those modes of providing for the religion of the country—had been continued among us ; those who believe that the written prayers, and the liturgy of the Church were preferable to extempore prayers, might have objected, and they would have objected, to uniting with the Presbyterian, or the Independant in their form of worship ; but we never should have refused to pay the rates which the government required us to pay towards the support of the fabric of the Churches, because of our objection to the manner in which God was honored. While the public morality was upheld, by the sanctions of religion, we should have paid our contributions according to the law, at the very time when we might have petitioned that the law be altered. The two cases of supporting the worship of the true God, in some manner ; and of deciding on the particular manner in which it should be upheld, are perfectly different from each other. I speak thus to prove to you that the

question, respecting Church Rates, cannot be justly considered a question of religious opinion. A Dissenter may perform the office of Churchwarden conscientiously, and efficiently, and consistently with his own private conclusions, in matters of religion. The Church Rate is not required because the payer approves of the express form in which God is to be worshipped; but because that form is the peculiar mode which the existing government sanctions, as the present foundation, on which it would establish the public morality of the country. You are the ministers of the existing law. If that law is altered, and God is worshipped in another form, the first duty still remains. Church Rates must be collected. Churchwardens must be appointed to fix their amount and to enforce their payment according to the necessities of the fabric, in which the people meet to worship; and a man is no more justified, therefore, in refusing to pay his rates to the public worship of God, while the public morality is upheld by the services of the Church, than a bed-ridden cripple may refuse to pay a highway rate because he never walks out—than a Quaker, to refuse his payments to the army, because he never fights—than a native of an inland county, to fling a light-house, because he never goes to sea—or than a blind man, to pay for the gas-lights of his parish, because in his blindness he cannot avail himself of their brilliance and their beauty. As the rate in all these instances is not paid for the benefit of the toll-gate keepers on the highway—for the be-

nefit of the soldiers of the army—of the keepers of the light-house by the sea—nor for the benefit of the shareholders of the gas-lights upon the land—but for the sole benefit of the community at large, and the general good of the people ; so also it is that the Church Rate is not paid for the benefit of the servants, and builders, of the fabric of the Church alone. It is required, (and it is your duty to urge its payment, if its payment should be resisted) for the benefit of the community, and for the upholding of the morality of the people, of which you, and I, are the servants ; and of which the government is the general protector.

From addressing the Churchwardens, I turn to you, my Reverend Brethren, to beg you to permit me, with great respect and deference, to speak to you on a point of much greater moment, than any to which I have now referred—the preaching of the doctrine of the atonement, as the sum, and substance, of Christianity. I should deem myself, however, to be most presumptuous in requesting, that I might address you on such a subject, if circumstances had not rendered it necessary that some among us, who are invested with authority to speak to their brethren, as I now do to you, should direct their attention to this important and most solemn topic. One useful object of discourses of this nature must ever be, to consider the events which have occurred in the Church, more immediately prior to our meeting. I acted on this view of my obligations, when I met you last year. I then warned

you to avoid various lesser observances, which had been adopted by some of our brethren in the South ; because, though such observances might possibly be defended on the plea of antiquity, and shewn to be not inconsistent with the rubric of the Church, they were still to be denominated novelties, because they were new to us ; and were customs, and practices, which were both obsolete and useless. I condemned, therefore, the use of the cross on the surplice, the side table at the altar, the needless bowings, new attitudes of devotion, and other things which had been, I was assured, introduced into certain Churches. The remarks which I thought it to be my duty to make on that occasion, elicited a reply from one of the most eminent of our Oxford Brethren, the Professor of Hebrew in that University. Dr. Pusey palliated, and excused, the follies of which I had heard. He affirmed that the reports concerning them had been exaggerated. He agreed with me in my conclusions, that the rubric of the Church ought to be regarded ; and that we should do better to uphold the Church as we find it to be now established among us, than to introduce any changes, which are not sanctioned by authority, even though they may appear to deserve the approbation, of many of our Brethren. Some parts of his letter might have appeared to those of you, who were sufficiently interested in the correspondence, to have read it with attention, to have required a rejoinder from me. I was convinced, however, that the mere circumstance

that Dr. Pusey had written a letter, in the least degree apologetical, would have been deemed by the parties of whom I had spoken, to be a severe reproof: and I was not anxious to continue a discussion for victory, when the object I had in view, might be said to have been attained; and when further controversy was therefore avoidable. But I am now to speak to you on a much more serious subject. I do so with grief of heart. That which is required of all, is often performed by none. I believe it to be demanded of my official superiors in the Church, to have done, in some manner, what I am now about to do. I only speak, in consequence of their silence. Favour me with your attention when I relate the whole matter respecting a publication, which recommends to your approbation, from a most influential quarter. a great error, [*against which I consider it to be my duty to warn you, and with you, all my brethren of the Church of which we are members.

For some years past a series of Tracts have been published by certain members of the University of Oxford,† addressed generally to the

* The passage in brackets was omitted in the delivery of the Charge.

† The University of Oxford has been long distinguished as a most zealous adherent of the Protestant Episcopal Church of England. So much excellence in piety, learning, usefulness, and honor, is identified with that noble seat of instruction, that to mention its name is to praise it. To speak of Oxford, is to anticipate eulogy, to imply approbation, to make any labored praises a work of supererogation. The persons of whom I am speaking are said to rank among

Clergy, to me, and to you. I am about to notice at any length one only of these publications. I have not time to point out to you the very ob-

the most worthy of her sons. They are distinguished as scholars, poets, and theologians. They are spoken of, as I am informed, for I have not the honor to be personally acquainted with any of them, for amiableness, piety, and goodness. It is most vexatious, therefore, to be compelled to write respecting such persons, in any other terms than those of unmingled satisfaction and respect. Who can think of the beautiful poetry of the "Christian Year," and not grieve, if its generous and kind-hearted author should recommend to his countrymen, the exploded doctrine of the value of tradition, without sufficiently distinguishing between the traditions which all Christians receive as evidences of truth, and those which are more doubtful and spurious? Who will not regret that such a man should desire us to drink of that "muddy fountain of everlasting nonsense,"* instead of directing us only to the well-spring of life in revelation, or to the arguments in favor of Christian discipline and observances, which are valuable for usefulness, defensible by reason, and commended to us, as an additional motive only for our adoption, by the tradition of their antiquity? Who will not mourn to read from the pen of the Hebrew Professor of Oxford, the antagonist of the modern school of infidelity, among the rationalists of Germany, the learned scholar and the good man, the degradation of the sanction of Christianity over the affections and the heart, by descending to commend abstinence from snuff during Lent, and laborious postures in prayer, as actions conducive to the formation of spiritual habits accept-

* This is an expression of Jortin, a writer too flippant to be quoted with uniform respect, in spite of his learning. In this instance, he is right. Every absurd observance may be defended by tradition. Tradition is only valuable when it is the additional authority for truths discoverable by reason, revealed in Scripture, or defensible for usefulness.

jectionable manner in which their authors speak of the Church of Rome, as our mother through

able to God? * Who does not lament to read in the pages of the learned author of the History of the Arians, the defence of some of the worst principles, on which the Church of Rome established all its usurpations. Who would believe that in the present day, when the doctrine of toleration might have been supposed to have become an axiom with governments and individuals, that this learned and laborious member of the University of Oxford, when he is relating, in very just language, the evil consequences of the conduct of the Heretics, who opposed in the fourth century, the doctrine of the Divinity of Christ, declares, that it is "but equitable to anticipate those consequences in the persons of the Heresiarchs, rather than to suffer them gradually to unfold, and spread far and wide after their day, sapping the faith of their deluded and less guilty followers." † That is, it is better to inflict punishment upon the persons of the Heresiarchs, than to wait to confute their opinions, because those opinions are injurious. Could the Church of Rome require any other defence of its persecutions? Who would believe, that in the very same page in which this atrocious sentence is uttered, we should read this passage also?—"The Heresiarch should meet with no mercy. He assumes the office of the tempter, and so far as his error goes, must be dealt with by the competent authority, as if he were an embodied evil. To spare him is a false and dangerous pity. It is to endanger the souls of thousands, and it is uncharitable to himself." Could the spirit of St. Dominic animate the Inquisition with more intolerable language? Is it to be endured in the present day, among a people who rightly and justly seek for liberty as well as truth, and who will tolerate no government, either

* Oxford Tracts, No. 66—*ad Clerum*, p. 8, where the expression "laborious postures in prayer" is quoted from Bishop Taylor, and printed in italics; and p. 9.

† History of the Arians, p. 253.

whom we were born to Christ.* Whereas the conversion of the Saxons under Augustine was not only limited and partial, though it was made the ground work of subsequent usurpation; but the faith of Augustine was almost as different from the Creed of Trent, as the Articles of the Church of England are different from the same formulary.† Catholic tradition‡ is declared to be the interpreter of Scripture; whereas Catholic tradition is the source of at least as much error, as it is of truth; and it can only be considered therefore as an additional evidence, to that of accomplished prophecy, history, criticism, the analogy of faith, and other proofs of the truth of Christianity; and without these, there can be no dependance upon any supposed uniform tradition of scriptural interpretation. The bread and wine in the Sacrament is declared to be to devout men, and to pious minds, merely an edifying ceremony; but not the “verily and indeed taking and receiving,” the body and blood of Christ; unless the Eucharist be administered by a Minister of the apostolical succession.§ So much of the rejected

in ecclesiastical or civil matters, but that which is proved to be most useful, and therefore essential, to the bodies and souls of the community, that the episcopal Church, should be rendered odious by such language?

* Tracts for the Times. No. 77. p. 33.

† See Soame’s Anglo Saxon Church, & Bampton Lectures.

‡ Tracts, &c., &c. No. 71. p. 8.

§ Tracts for the Times. No. 52. p. 7. I love and value the apostolical succession, as a certain and undoubted channel of God’s love and mercy to the Church—but when I

Breviary of the Church of Rome is approved, that we find the prayers to the Virgin Mary to intercede for us, to be mentioned without sufficient reprobation either of its idolatry, or of the innumerable evils which have resulted from the whole doctrine of canonized Saints, and supplications to the Virgin, the Angels, the Apostles, and the Saints to intercede for us, at the throne of God.* Much lamentation is expressed over the first Service book of King Edward.† Episcopacy, which is an institution of apostolical origin, antient, useful, honourable, and entitled to the universal homage of Christians, and whose first demands to our respect can hardly be asserted too strongly, is so mentioned, that the most firm asserter of its claims, among those who remember that it is possible a Bishop, as well as a Presbyter, or Deacon may preach error, and be therefore personally unwor-

remember that the apostolical succession has taught error, I dare not say it is the sole, only, exclusive channel of grace, and affirm that none of the Lutheran or Calvinistic Churches have ever partaken truly of the *Sacrament of the Lord's Supper*.

* I refer here to the Work, it is not a Tract, No. 75—on the Roman Breviary. The direct worship of Saints and of the Virgin is censured, p. 9 and 23—but it is so mentioned in pages 61, 10 & 11, that I express my opinion very gently, when I say the passages in question, excited much surprise.

† Tracts, No. 67, 68, 69, by Dr. Pusey—who has demonstrated, unintentionally, with deep, varied, and most enviable learning, that our ancestors, who retained many things on the subject of Baptism, were not so wise, as their descendants who have rejected them.

thy of our approbation, shrinks back from the sentiments of the writer ;* and refuses to unite in the praise which the unsparing language of the Author of the Tract in question, elicits from our Papist brethren.† I pass these, and many other things, and leave them to anonymous Popish praise ; or to anonymous Protestant censure, for the more important matter of rebuking] an error, which I believe to be utterly subversive of the objects, for which the Scriptures were written, for which the Catholic Church, in the true sense of that word has been established upon earth—and for which the Church of England is open to all, and appeals to all.

Before, however, I mention the error to which I allude, and the arguments, if such they may be called, by which it is defended ; I will submit to

* See Tract, No 10, p. 4. We must be as sure, that the Bishop is Christ's appointed representative ; as if we actually saw him work miracles as St. Peter and St. Paul did—with much more of the same sort. It is impossible that our people can be as sure. The evidence is not the same. Various degrees of evidence produce various degrees of conviction.

† *Dublin Review*. No. 8. p. 310, &c. I use the word Papist, because Baronius declares that the word ought to be regarded by the Romanists as a title of honour, and Baronius is with me a greater authority than the nervous Roman Catholics, who shrink from the use of the words which best describe them. *Sint igitur nobis viventibus hæc semper præconia laudum, et post mortem tituli sepulchrales, ut Romani sic semper dicamur atque Papistæ*—are the words of Baronius, who discusses the point at great length, in his *Martyrologium Romanum*, &c., &c. Octobris 16, p. 459, col. 1.—*Antwerp, folio*, 1689.

you the view I have always taken of the one great duty of a Clergyman ; and the manner in which that duty is taught in the pages of revelation, and enforced in the services of our Church.

Our ministry, my Christian Brethren, is the ministry of reconciliation to God.* It is the office of effecting the reconciliation of man to God. Before reconciliation there must have been enmity. Man by reason of sin was at enmity with God. This enmity arose from two sources, fear because of guilt, and fear because of the consciousness of continued sin. Our office is to teach men to be reconciled to God by removing this fear. We teach the removal of fear because of guilt, by preaching the expiation of the guilt of sin, by the sacrifice of Christ. We preach the removal of fear because of continued sin, by the impartation of the power of the Holy Spirit, to those who have faith† in that sacrifice. The doc-

* The words in the original are—Τὰ δὲ πάντα ἐκ τῆ Θεῆ τῆ καταλλάξεως ἡμῶς αὐτοῦ διὰ Ἰησοῦ Χριστοῦ, καὶ δόντος ἡμῖν τὴν διακονίαν τῆς καταλλαγῆς· Ὡς ὅτι Θεὸς ἦν ἐν Χριστῷ κόσμον καταλλάσσων αὐτοῦ.—2 Cor. v., 18, 19.

For the difference of meaning between διαλλάττειν, and καταλλάττειν, see Tittman's Synonymes of the New Test., vol. 1, p. 178., in vol. 3 of Clarke's Cabinet Library. διαλλαγή, signifies the reconciliation of two parties, each of whom was at enmity. καταλλαγή, that of one party to another—καταλλάττειν denotes so to act, that the opposite party lay aside his enmity. In Rom. v. 2, καταλλαγή signifies the reconciliation of man to God by the death of Christ. In this passage, it denotes the office of effecting that reconciliation.

† I define faith, the saving and justifying faith, of which

trine of reconciliation implies, therefore, three things, that man is a sinner, that sin can be pardoned, and that sin can be removed : and every thing which revelation relates to us of these things, is summed up in that one word, which accurately expresses the whole truth. That word is, the atonement. This word implies the causes, the means, and the result of reconciliation. Its causes are, the mercy of God, and the sin of man,—the means, the propitiation by Christ,—the result of receiving that propitiation, the bestowing the Divine aid to sanctify, and to renovate the soul. All our external services are but proofs of our faith in the atonement, which reconciles man to God ; and there is no holiness, no true morality, but that which flows from faith in this atonement. Faith in Christ, working obedience in the heart and life, by love to God, is the one true religion.* The preaching this doctrine of the atonement, therefore, is your first chief duty.

so much is said, and on which so much is written, to be—belief, upon evidence, leading by the Divine power, to religious principles and motives, and ending in religious practice. The sacrament of baptism is the introduction to the Church in which the atonement is taught—and the baptised child possesses a peculiar favor and in-working from God, which is not granted to the unbaptized. The Sacrament of the Lord's Supper is the pledge that the Atonement is believed and depended upon, and the peculiar favor of God is continued to those who commemorate the sacrifice, and its acceptance for the guilt of sin.

* I write this, after reading Mr. Newman's sermons on justification.

It includes every other. On all occasions when you speak to the people, this doctrine must be, and ought uniformly to be, without the exception of any one sermon whatever, the expressed, or the implied foundation of all moral inference, and all spiritual instruction. This is the one truth. The pages of Revelation may, in one sense, be said to teach this alone ; for all its history, facts, and inferences, refer to this, as the object for which alone, all was written. The Bible begins with it, when it says, *the seed of the woman shall bruise the serpent's head*. It goes on with it, from the days of Abel to those of the Apostles, in the perpetual offering of the sacrifices, which revealed, in their typical details, the Lamb of God. I know I am speaking to those who have read, and who have been convinced by the arguments of the deeply learned Faber, Magee, Smith, Jeram, and others, on this point. When John the Baptist, the connecting link between the Jewish and the Christian dispensations, pointed out Christ to his own disciples, who thereupon left him, to follow Christ ; he declared Him, with reference to the atonement alone, to be the Lamb of God. When Christ went up to Jerusalem to die, he became our Sacrifice, our Passover, only to complete the work of His atonement, of which His death, was the principal part ; and which He undertook before the creation of the world. When He returned to His glory, His Apostles summed up all their teaching, in this one doctrine, *we preach Christ crucified*. The Epistles more es-

pecially dwell on this point,* because the history of the Redemption of man being completed, the mind is brought under the teaching of inspiration, to ponder this topic without interruption. When we shall see Christ at the last, we shall “*look on Him whom we have pierced.*” The piercing of His hands, and His feet, was the sign of the completion of His Atonement: and He shall be known as the Atoner, when He comes again to judge us. Such is the manner in which the doctrine of the Atonement is the beginning, middle, and end of the whole Book of Revelation. See too in what manner the Church, in full accordance with the Scriptures, teaches the same truth. Every prayer we offer to God, is addressed to Him in the name of Christ: not alone as our prophet to instruct us, but as the sacred Intercessor of the new Covenant. We approach to God in the name of Christ, because Christ is the Mediator, who offers the prayers of his people. We pray to Christ as the Lamb of God, who taketh away the sin of the world. Men, women, children, the philosopher, and the uneducated, all join in what we justly call *the Common Prayer*. In the Sacramental services of the Church, we thank God, for Him who made upon the cross, the great sacrifice, oblation, and satisfaction for the sins of the whole world—and

* I insert some of the principal extracts from the Epistles at the end. If the Author of the Tract of which I am speaking should be dissatisfied with the brief abstract which I shall give of his reasoning, I shall be willing to proceed through his whole treatise, section by section.

so I could go on, to prove to you, that the doctrine of the Atonement is the one great truth, which we always, on all occasions, systematically, *explicitly*, *prominently*, and uniformly keep in view; as the hope of our souls, the basis of our prayers, the foundation of all our faith, praise, and gratitude, and the source of all that Christian holiness, of which morality is only a part, because morality is our duty to man, and includes not our duty to God.

I am now, therefore, brought to the question—Why have I said all this? Why have I presumed to remind you of a duty so well known, so thoroughly understood, and I doubt not, so long practised by you all? What is the error against which I shall warn you?

The error to which I refer shall be mentioned in the words of the writer. It is the inference or conclusion from the preceding reasoning in his book. It is this:—

“The prevailing notion of bringing forward
“the atonement *explicitly* and *prominently* on all
“occasions, is evidently quite opposed to what
“we consider the teaching of Scripture, nor do
“we find any sanction for it in the Gospels. If
“the Epistles of St. Paul appear to favor it, it is
“only at first sight.”*

Such is the statement of the error to which I allude. The title of the Tract is, “On Reserve in communicating Religious Knowledge;” and as it is addressed to the Clergy, the communication

* Tract, No. 80, p. 74.

of knowledge to which it refers, must be interpreted, of their public instruction. The object of the author, therefore, is to enforce reserve in the pulpit, in imparting knowledge to the people. You will enquire what can be the arguments upon which this offensive proposition can possibly be established. I will briefly inform you of their substance, and as briefly submit to you my reply to each.

The arguments on which this strange novelty is defended are principally three: the example of Christ—the moral government of God—and the custom of the Primitive Church.

With respect to the example of Christ. We acknowledge that He taught in parables, and that He had many things to say to His disciples which they could not bear, and which He did not therefore reveal to them. Two considerations, however, render the conduct of the Christian minister who should preach the doctrine of the atonement with reserve, on account of our Saviour's mode of teaching, utterly unreasonable, and absurd. The first is, that the apparent reserve of Christ may be accounted for, by local, temporary, and occasional circumstances.* He had not come to the

* How much controversy might have been avoided, if this plain canon of criticism had been observed. Let us consider the light which may be thrown upon that most litigated of all questions, the meaning of the words pronounced by our Lord at the institution of the Eucharist. *Take, eat, this is my body.* He was at the table, at which the Paschal Lamb had been eaten. After the eating of the Lamb the

earth merely to teach the Jews. He had come to fulfil a vast number of prophecies, especially those which related to his death ; and it was necessary that all these should be fulfilled, in order that the evidence of their accomplishment, might be added to that of His miracles, and that all the Churches after the day of Pentecost, should com-

bread remained on the table. He took that bread and brake it, and gave to them, saying, take—and eat, this bread. You have been eating of the body of the Paschal Lamb, which is the typical sacrifice. This broken bread represents to you another sacrifice. I am about to leave this room to be offered as the true sacrifice upon the cross. Take this bread, and eat it, not as the body of the Paschal Lamb, but as my body, which is immediately about to be given for you. My body is about to be offered for you, as the Lamb of which you have been eating was offered as a sacrifice at the temple.* My body is about to be the victim under the fire of the wrath of God against sin, as the Paschal Lamb has been prepared for the Paschal supper, that you might eat spiritually as you have now eaten bodily—that the soul may be nourished with the flesh of the true Passover, as the body has been nourished with the flesh of the typical Passover. Eat the bread as the commemorative sacrifice, denoting the true sacrifice for man. The blood of the Paschal Lamb was poured out in the temple, when it was slain there for you before the Paschal supper. The blood of the true Paschal Lamb shall be poured out on the altar of the cross. Drink this wine to commemorate the out-pouring of that blood. Drink ye all of it. It is the blood of the New Covenant, shed for the remission of your sins, and for the sins of all my brethren of mankind.

* For the account of the offering of the Paschal Lamb in the temple, &c., &c., &c., see Lightfoot.

pare the events of His life, passion, death, and resurrection, with the predictions which had previously recorded them : and the Divine wisdom can never be sufficiently admired, which, by the manner in which Christ taught, so overruled the conflicting feelings, and inconsistent conduct, of the multitude, the Jews, the Pharisees, and the Romans ; that they all contributed, in the very precise moment of the predicted fullness of time, to the death of Christ ; in that exact manner, and through all the minutenesses of detail, which was necessary, that the letter of the Scripture might be fulfilled. Sometimes, even with all His studied caution in speaking to those around Him, the truths which they were to remember hereafter, though they could not receive them at that present ; they took up stones to stone Him. If they had done so the prophecy could not have been fulfilled, which said, “ a bone of Him shall not be broken.” Sometimes they were so impressed with his miracles, —and especially with that by which it was found that He could maintain large armies, at the expense of a few loaves and fishes, and thus have headed the Jews against the Romans, —that they were coming by force to make Him a king. If they had done this, the Romans, unless other miracles had been performed, and other prophecies had been previously spoken, might have slain Him with the sword, in tumultuary conflict, together with his followers, and then the soldiers might not have cast lots upon his vesture, nor have given Him the vinegar and the gall.

When He alluded to the conversion of the Gentiles, they desired to throw Him from the brow of the hill on which the city was built ; and a miracle was wrought contrary to His general plan of acting, for His own personal safety. He depended for that safety till the time of His death drew nigh, when the prophecies should be accomplished, upon that very reserve and forbearance, which is now perverted into an argument, to you and to me, to lose sight of our first duty, and to preach with reserve, the sacred doctrine of the Atonement.

The next consideration, respecting the example of Christ, renders the adoption by the Christian minister of this prescribed reserve, still more objectionable.

The truths which Christ did not reveal to his followers, because they were not able to bear them, were all revealed to them by the teaching of the Holy Spirit, for the benefit of themselves, and of the Church, after the day of Pentecost. The express and solemn declaration of our Saviour was—*it is expedient for you, that I go away. If I go not away, the Comforter will not come to you. I will send you another Paraclete, even the spirit of truth, that he may abide with you for ever. He, when he is come, shall guide you into all truth.** The Holy Spirit has

* I beg the particular attention of the reader to the force of this argument. The words occur in John xvi., v. 13. The expression in the original is,—τὸ πνεῦμα τῆς ἀληθείας, ὁδηγήσει ὑμᾶς εἰς πᾶσαν τὴν ἀλήθειαν—all that truth—all the truth to which I refer—all of which I have been speaking. In the

come. He has been, He is with his Church. He has guided, and He does guide it into all truth ; so that the Scriptures have been completed : and whatever there has been of reserve, either in the types and shadows of the law, which was only one stage in the education of the Church of God, that education is now ended :* and what-

12th verse he had said I have even yet, many things to say to you, but ye cannot bear them at this moment. *ἔτι πολλά ἔχω λέγειν ὑμῖν ἀλλ' οὐ δύνασθε ἑξάξαι αὐτά*—that is, I have other truth to reveal to you, which ye cannot now bear ; but when the Holy Spirit is given to you, he shall guide you into all, the whole of that peculiar class of truths, which I now keep back because of your inability to receive them. These truths probably referred to the spiritual nature of His kingdom, and the calling of the Gentiles.

* The discipline of the human race continues, though its instruction is completed in revelation. It has much to learn from experience, but it has nothing more to expect, with certainty, from additional inspiration. The author of this tract has committed the error, of confounding the gradual instruction which God imparted to man, before revelation was completed, with reserve. An affectionate parent wishes his child to become acquainted with Newton's Principia, and the Greek classics. He begins his education with the alphabet, and gradually leads him from this element of all learning, till he reaches an academical degree. But developement of truth is not reserve. It is only the apportionment of education to capacity. So it has been with man. We have been brought from the elementary instruction by types and shadows, to the knowledge of the perfect man, in the completion of the Holy Scriptures ; and the establishment of the Christian dispensation.—See on the subject of the gradual improvement of mankind, Law's Theory of Religion ; Worthington's Scheme of Redemption ; Hall's Bampton Lectures, year 1799 ; Ed-

ever there may appear to have been of mystery or reserve in the teaching of Christ, for any purpose whatever, we are now guided into all truth: and such mystery, difficulty, and reserve is, consequently, by the teaching of the Holy Spirit, fully and entirely done away. We are the interpreters of that completed revelation: and the interpreter can have no right to teach the message of his master with reserve.

The second argument, upon which reserve in our communicating religious instruction to the people is defended, is—the moral government of God.

The view which this writer submits to us, of the moral government of God, is, that God communicates less knowledge to man than man can bear, in pity to his weakness, lest man should increase his condemnation, by perverting that knowledge. Whereas it is expressly declared—*this is the condemnation of man, that light has come into the world, and men love darkness rather than light, because their deeds are evil.** All my conclusions as a Christian, respecting the moral government of God, are derived from revelation alone. In that now completed revelation, I find no reserve whatever. All is sufficiently plain, clear, and simple. All that I can be required to know of God, my soul, my destiny, is fully revealed to me. Much of Aristotle is quoted to illustrate our
wards's History of Redemption; Doddridge's Lectures, and others.

* John iii, 19.

author's position. Much metaphysical reasoning too is used to prove the truth of the anomaly defended by him. This writer affirms, that Christ studiously concealed his divinity;* and that this concealment is a part of the moral government of God. Whereas we find, that when there was an opportunity afforded Him of asserting His divinity, without that probability of causing a tumult, which sometimes induced Him to speak in parables, He never forbore to declare it. He promised the woman of Samaria, for instance, to execute that highest office of Deity, the sending down the Holy Spirit. He told His disciples He was Lord of the Sabbath: that is, that He possessed the same authority, as the Lord who appointed the Sabbath. He affirmed Himself to be the Resurrection and the life. When He was dying in His human nature on the cross, He pronounced the final state of the criminal who was crucified with Him.† He told the man whose bodily disease He cured, "*thy sins be forgiven thee,*" and the Jews justly exclaimed, "*who can forgive sins but God only?*" He thus declared his divinity, not only, as this writer supposes, to those who

* Tract, p. 38.

† I wish my brethren of the Clergy when they read the words, "there were two other malefactors crucified with Him" would make the stop at the word "other," and likewise at the word "malefactors." The sentence is too frequently read as if Christ was a malefactor, as well as the two criminals. Surely it should be read thus—there were two other: malefactors: crucified with Him.

were pious persons, prepared to receive His words ; but to the Jews, who were rejecting Him, and whom He called liars, children of the devil, workers of the works of their father, serpents, a generation of vipers, who could not escape the damnation of Hell. When we remember these passages, and I could refer you to many more, and are then told, that Christ's studiously concealing His Divinity, is a part of the moral government of God, and an argument to us to teach the doctrine of the Atonement with reserve—I am sure you will, with me, admire the learning of the author, more than his judgment. I do not warn you against his metaphysics, for I do not clearly comprehend them : but I do warn you against his theology, as unscriptural, unchurchmanlike, and indefensible.

The last argument, by which the proposition of which I am speaking is defended, is no less untenable than the others. It is derived from a custom in a part of the Primitive Church.

My Christian Brethren—No one error has done so much harm to the Holy Catholic Church, as the confounding the customs of antiquity, with the Laws of Christ. Revelation, the Revelation in the Scriptures I mean, is our only certain guide to truth, in doctrine, discipline, or practice. Tradition, the medley of writers called the Fathers, the maxims, the customs, the laws, the enactments, the canons of the early ages, are all, more or less, useful sources of evidence ; but as authorities for conduct, or guides for doctrine, they are to be

received or rejected, as criticism or philosophy enable us to decide on their value. There are, as you well know, many doctrines received as truths in the Church of Rome, which are confessedly not to be found in the Holy Scriptures. The Church of Rome defends these doctrines on the very same reasoning, by which reserve in preaching the doctrine of the Atonement is defended by this writer. The Doctors of that Church assure us, for instance, that Transubstantiation was kept with reserve, and formed a part of the *Arcani Disciplina*.* This was a system of discipline, or of religious instruction, only partially adopted at the time, when the converts to Christianity were made from Heathenism, and when the Pagans, who would not embrace Christianity, were accustomed to deride its mysteries. I can now only refer you for a more extended account to Bingham, Newman, and others.†

* See the Controversy between Mr Faber and the Bishop of Strasburg. In the answer to Mr Faber's Difficulties of Romanism, translated by Mr F. C. Husenbeth, 8vo., London, 1828, page 138-180, the untenable position that this doctrine was taught as a part of the discipline of the secret, is discussed at length.

† For an account of the discipline of the Secret, see Bingham, b. x. chap. v. The latest account however, is given by Mr Newman, who approves of the teaching of certain doctrines of Christianity with reserve; and who may possibly have been the originator of the peculiar views of the author of this Tract: who has, however, out-newmanized Newman. I give Mr Newman's account, with all his objectionable remarks on the value of Scripture, without a comment. I shall

That part of the *Arcani Disciplina* which is made the foundation of the argument for our

but observe, however, that his notion that the compilation of creeds, proves to us that we cannot from the private study of Scripture, arrive at the exact and entire truth it contains, is as reasonable as to affirm that the publication of Newton's *Principia* proves that we cannot arrive at the same conclusions with Newton, from the study of the heavenly bodies. Truth, embodied in a formulary, rather encreases, than lessens the value of its sources. "This self restraint and abstinence," says Mr Newman, "practised, at least partially, by the Primitive Church in the publication of the most sacred Doctrines of our religion, are termed, in theological language, the *Disciplina Arcani* ; concerning which, a few remarks may here be added, not so much in recommendation of it, (which is beside my purpose,) as to prevent misconception of its principle and limits."

Now, first, it may be asked, how was any secrecy practicable, seeing that the Scriptures were open to every one who chose to consult them. It may startle those who are but acquainted with the popular writings of this day ; yet, I believe, the most accurate consideration of the subject will lead us to acquiesce in the statement, as a general truth, that the doctrines in question have never been learned merely from Scripture. Surely the sacred volume was never intended, and is not adapted to *teach* us our Creed ; however certain it is that we can *prove* our creed from it, when it has once been taught us, and in spite of individual produceable exceptions to the general rule. From the very first, that rule has been, as a matter of fact, for the Church to teach the truth, and then appeal to Scripture in vindication of its own teaching. And from the first, it has been the error of heretics to neglect the information provided for them, and to attempt of themselves a work to which *they* are unable, the eliciting a systematic doctrine from the scattered notices of the truth which Scripture contains. Such men act, in the solemn

preaching the doctrine of the Atonement with reserve, is derived from the distinction, which was

concerns of religion, the part of the self-sufficient natural philosopher, who should obstinately reject Newton's theory of gravitation, and endeavour, with talents inadequate to the task, to strike out some theory of motion by himself. The insufficiency of the mere private study of holy Scripture for arriving at the exact and entire truth, which it really contains, is shewn by the fact, that creeds and teachers have ever been divinely provided, and by the discordance of opinions, which exists wherever those aids are thrown aside : as well as by the very structure of the Bible itself. And if this be so, it follows that, while inquirers and Neophytes used the inspired writings for the purposes of morals and for instruction in the rudiments of the faith, they still might need the teaching of the Church as a key to the collection of passages, which related to the mysteries of the Gospel : passages which are obscure from the necessity of combining and receiving them all.

A more plausible objection to the existence of this rule of secrecy in the early Church, arises from the circumstance, that the Christian apologies openly mention to the whole world the sacred tenets which have been above represented as the peculiar possession of the confirmed believer. But it must be observed, that the writers of these were frequently laymen, and so did not commit the Church as a body, nor even in its separate authorities, to formal statement or to theological discussion. The great duty of the Christian Teacher was to unfold the sacred truths in due order, and not to insist prematurely on the difficulties, or to apply the promises of the Gospel ; and if others erred in this respect, still it remained a duty to him. And further, these disclosures were not so conclusive as they seem at first sight ; the approximations of philosophy, and the corruptions of heresy, being so considerable, as to create a confusion concerning the precise character of the ecclesiastical doctrine. Besides,

made in the second century, between the candidates for baptism, and the faithful who had been

in matter of fact, some of the early Apologists themselves, as Tatian, were tainted with heretical opinions.

But in truth, it is not the actual practice of the Primitive Church, which I am concerned with, so much as its principle. Men often break through the rules, which they set themselves for the conduct of life, with or without good reason. If it was the professed principle of the early teachers, to speak exoterically to those who were without the Church, instances of a contrary practice but prove their inconsistency; whereas the fact of the existence of the principle answers the purpose which is the ultimate aim of this discussion, viz., accounts for those instances in the teaching of the Alexandrians, whether many or few, and whether extant or not as writings, in which they were silent as regards the mysterious doctrines of Christianity. Indeed it is evident that anyhow the *Disciplina Arcani* could not be observed for any long time in the Church. Apostates would reveal the doctrines, if these escaped in no other way. Perhaps it was almost abandoned, as far as men of letters were concerned, after the date of Ammonius; indeed there are various reasons for limiting its strict enforcement to the end of the second century. And it is plain, that during the time when the sacred doctrines were passing into the stock of public knowledge, Christian controversialists would be in a difficulty how to conduct themselves, what to deny, explain, or complete, in the popular notions of their creed; and they would consequently be betrayed into inconsistencies of statement, and vary in their method of disputing.

The *Disciplina Arcani* being supposed to have had a real existence with these limitations, I observe further, in explanation of its principle, that the elementary information given to the Heathen or catechumen was in no sense undone by the subsequent secret teaching, which was in fact but the filling up of a bare, but correct outline.—*Newman on the Arians*, p.p. 55 to 58.

already baptised. This difference was then so great, at least in the Church of Alexandria, that the Lord's Prayer was taught only to the converts immediately before baptism ; and the Mystery of the Trinity, and the Apostles' Creed were taught at the same time. There may, or there may not have been sufficient reason for the concealment of some of its doctrines by the early Churches—and they may, or they may not have been right or wrong in their discipline. It is a matter of very little real importance to us : for the Church of England is as much able to make wise and good laws for its own regulation, as the Churches of Alexandria, of Rome, or of any other place whatever. But do let me entreat you, to observe how utterly inapplicable all notion of teaching the doctrine of the Atonement with reserve, because of the discipline of certain Churches in the early ages, is, to the laws, customs, discipline, and practice of this Church of England. We make no other difference between one Christian and another, than that between the confirmed, and the unconfirmed : and this is a distinction in practice and discipline only, and not in the degree of instruction. We place the Catechism of the Church in the hands of children as soon as they can distinguish between good and evil. We teach them to lisp their first petitions to God, in the language of the Lord's Prayer. We give them the Apostles' Creed as the summary of their belief as soon as they can read. And if this is not sufficient to prove the utter abhorrence in which we hold the notion of teaching the great truths of

Christianity with reserve, we admit the youngest child to the public worship of a Church, in which each person of the Trinity is worshipped—in which no mystery of religion is kept back—in which the Nicene Creed is read every Sunday, and the Athanasian Creed is read to the ignorant as well as to the learned, to men, women, and children, twelve times in the year. If it shall be said that this is proving too much—that it is impossible that children should understand the mystery of the Trinity, and therefore there ought to have been some reserve. I answer, that this is not the question. The question is, whether we, the teachers of Christianity, are to possess the power of withholding at our pleasure, in the public worship of God, or in the general instruction of the people, any part of the mysteries of religion, or the whole counsel of God? Are we to be entrusted with the tremendous power of saying to our congregations, “God has revealed to mankind certain truths respecting His divine nature, and the manner in which alone the fallen race of man can be reconciled to Him : but you are ignorant, weak, and unlearned, and I will teach to you these sublime truths, with a reserve, of which I will be the judge, and you shall be the victim.” I tell you,

* Yes, it would be replied by many, we have the right to say this, because we are of the Apostolical succession, and are consequently authorized to use discretionary power. I believe, I again reply, in the Apostolical succession, as one undoubted evidence of the descent of Christianity, and as a means of grace to mankind—but I say of that succession what

my Christian brethren, that the services of the Church of England are constructed on the very

Du Pin says of the authority of the Bishop of Rome :—If you wish to attract persons to its reception, you must point out the limits to its power ; and not render it odious by an indefinite and arbitrary claim to our obedience. Quo pacto innumeri pene extorres, qui &c., &c. Romani Pontificis Primatum, et auctoritatem agnoscent, nisi hujus potestas intra justos limites cohibeatur. Quo modo ipsi debitam præstabunt obedientiam et reverentiam, si odiosa, et gravis, regibus, et populis ostentetur ? Pessime ergo illi de sede Apostolicâ merentur, qui auctoritatem ejus nimium extollunt, et indebita Rom. Pontifici privilegia quoquo tandem pacto tribuere non verentur. Optime vero hi, qui &c., &c., &c.—*Du Pin de Antiquâ Ecclesiæ Disciplinâ. Monitum ad Lectorem, p. 2 & 3.*

Are we to believe with Dr. Wiseman, that “ from the moment the enquirer is satisfied that Christ has appointed a perpetual succession of men, destined, through the assistance of His heavenly light and supernatural assistance, to preserve inviolate the doctrines which He delivered ; from that moment, *whatever* these men teach him, is invested with the divine authority, which he found in Christ, through the means of his miracles.” * If this be true, Popery is irrefutable, and it is our duty to become Papists : for the priesthood of the Church of Rome is the priesthood of the Apostolical succession. We may believe their Apostolical succession, as I do : and this entitles their teaching to respect and deference before we reject it : but we must believe their fallibility also ; and consider not only what they are, but what they teach. If they teach absurdity or error, their priesthood only makes their folly more intolerable. *The authority of the Apostolical succession is that of an aged and holy parent in the midst of his adult children.* It is divine in its origin, but it is not infallible in its exercise. The children are to listen with grateful love and pious submission to their parent : but they

* Wiseman's Third Lecture, ap., *Essays on the Church*, p. 313.

opposite principle. We teach all the mysteries, all the deep mysteries of Christianity to all our people, in the public prayers of the Church, without any reserve, on account of supposed unfitness from ignorance, or unfitness from wickedness to receive them. If they are so taught in our prayers, it is our bounden duty to teach them, without reserve, from the pulpit—and to leave the sincerity of the prayer which the people may offer, and the manner too in which they shall receive our instruction, to the God who shall judge them. We are to teach the whole counsel of God ; and if the principles of this Tract be adopted, our services must be reconstructed—our congregations classed like large schools, according to their knowledge, talents, power of expression, and general proficiency. Pride of intellect would succeed to holiness of heart. The submission of reason to Revelation in which so large a portion of our moral probation consists, would be ruined by the subtilities of a disputatious philosophy. The Clergy would be invested with an authority which the world, I trust, could not again bear : and the worst evils from which the intellect and the soul have escaped in this Christian England, would be imposed upon the Church and people.

I have thus as briefly as possible submitted to you, my Christian brethren, *the evil which I deeply regret to see begin to prevail in the Church,*

are never to surrender their Scriptures, their reason, or their conscience, in blind and implicit submission, to an oracle which may possibly be deceived.

the perversion, by learning, of the simplicity of Christian teaching. I would not have ventured thus to address you, if I had not believed it to be my bounden duty to yourselves and to the Church—to God and His glory—to my blessed Saviour, and the cause of His Holy Gospel. The plague has begun. In spite of the loathing of these doctrines, on the part of so many of the most attached and zealous of our laity, our brethren at Oxford are continuing to revive the obsolete—to recommend the foundations of the old, and unendurable pretensions on which all the power of Rome was founded—and to render therefore the Reformation, which is nothing but the re-establishment amongst us of Spiritual and Scriptural Christianity, a by-word, and a reproach.* My Christian brethren, forgive me for so long occupying your time. Permit me again, as the last word I may have an opportunity of speaking to you in this official manner, to charge you, and to implore you, to stand fast in that liberty from the old bondage, from which Christ, or the conviction of the necessity of holiness, proceeding from faith in his atonement, hath set free this country, and its Holy Church. I charge you, as you value the salvation of the people—the spirit of the ordinances of the Church—the happiness of your own souls—peace of conscience, and the faithful discharge of your solemnly sworn du-

* I recommend to my readers, the study of a small tract, by the Rev. Fred. W. Faber, Fellow of University College—entitled—*The Reformation : and the Duty of Keeping to its Principles.*

ties, to preach the doctrine of the atonement, without reserve, on all occasions, explicitly and prominently, as the foundation of all your hopes of usefulness. I charge you in the name of Christ, and as the last tones of the dying jurisdiction which enables me to address you—to shun these novelties, to despise such teaching, to abhor such perversions of learning as those, of which I have now spoken. I call upon you, in the right and strict sense of the words, to adopt the language of St. Paul—*I am determined to know nothing among my people, but Jesus Christ and Him crucified—to the Greeks*, to the wordly philosopher, to the proud of intellect, to the puffed in head, and the vain in heart, *foolishness*, indescribable foolishness; but to the humble Christian, to the penitent sinner, to the enquirer—what shall I do to be saved, *Christ the wisdom of God* to the reason, and the *power of God* to sanctify and to change the affections. My Christian brethren! the common faith of the peasant, the vulgar Christianity which the wayfaring man, though a fool, derives from the study of Scripture, and the services of the Church, is the one true religion of Christ. Teach and preach it with all its doctrines, and all its mysteries, with all authority, and without reserve.

APPENDIX.

I subjoin a few passages from the Epistles, to prove that the doctrine of the Atonement by Christ crucified, in the usual simple sense of the expression, and not as implying—a sacrifice on the part of human nature, in union with that of our Saviour, as this writer affirms. (p. 75,) was unreservedly taught by the Apostles—to all persons, whether righteous, or wicked.

Rom. iii., 23.—“There is no difference, for all have sinned, and come short of the glory of God.”

On this account the Atonement is preached *indiscriminately*.

Rom. v., 8.—“God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.”

Does not this imply, that the doctrine of the Atonement is just suited for those leading unchristian lives: and that God especially commends it to them? As the words, “I came not to call the righteous, but sinners, to repentance,”—“I came to save the lost,”—“This man eateth with publicans and sinners,” prove the universal offer of pardon through Christ.

Rom. vi., 3.—“Know ye not that as many as were baptized unto Jesus Christ, were baptized with his death?”

Every baptized person has a right to hear the Atonement preached; therefore it may be freely preached in all our Churches to godly and ungodly; and there is no difference between ourselves, and the Romans.

Rom. xvi. 25, &c.—St. Paul here speaks of a “preaching of Jesus Christ according to the *revelation* of the mystery, which was kept secret since the world began;

but now is made manifest, and by the Scriptures of the Prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith."

No mention is here made of *reserve*. Revelation of a mystery, which has been kept secret, seems to imply, what the practice of the Apostle confirms, that the atonement should be declared freely to all people.

1 Cor. i., 23, 24.—"We preach Christ crucified, unto the Jews a stumbling block; and to the Greeks, foolishness."

Yet Christ crucified was not withheld because the one would stumble at it, and the other deride it.

1 Cor. ii., 14.—"But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

Yet the natural man is allowed to hear the doctrine, and refuse it, if he will.

1 Cor., iv., 13.—"We are made as the filth of the earth and offscouring of all things."

Had they preached the Atonement and Deity of Christ to those only, who were prepared to receive them, they would not have been so ill-named and ill-treated.

1 Cor. v., 7.—"Christ our passover is crucified for us."

This was addressed to persons whom he had just before accused of incest and pride. See also ch. vi., 20.

1 Cor. xv., 3, 4.—"For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures," &c.

The Apostle here declares, that he "delivered unto the Corinthians *first of all* that Christ died for our sins, according to the Scriptures, and that He was buried and rose again."

From the first, therefore, he preached the Cross of Christ, not by His life only, as the writer of this tract would affirm, but by His words, as a simple doctrine, a truth; and not by mortification of the flesh in his own example.

2 Cor. ii. 15.—“For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish.”

Which clearly proves, that St. Paul did not reserve the doctrine of Christ's Deity and Atonement from the wicked and perverse, because it would do them injury. His preaching was unto some, a savour of death unto death.

2 Cor. iv. 3.—“If our Gospel be hid, it is hid to them that are lost.”

Which implies that he considered it his duty to publish the truth fully, without considering the manner in which his hearers would receive it.

The latter part of this chapter contains a full preaching of the Atonement and Deity of Christ to the irregular Corinthians, whom he beseeches earnestly to accept Salvation.

Ch. vi. 1.—“We then, as workers together with him, beseech you also that ye receive not the grace of God in vain.”

2 Cor. xii. 20, 21.—“For I fear, lest (after all my preaching), when I come, I shall not find you such as I would, and that I shall be found unto you (after all) such as ye would not: lest there be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults: and lest, when I come again, my God will humble me among you, and that I shall bewail many which have sinned already, and have not repented of the uncleanness, and fornication, and lasciviousness, which they have committed.”

These verses prove, that the Church to which St. Paul, in 11 former parts of these Epistles, preached the Atonement and Deity of Christ, was not holy and conscientious.

Gal. i. 4.—“Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father.”

The manner in which St. Paul mentions the Atonement in this verse proves that he considers it a motive of great practical force, and therefore to be mentioned at all times; not

as a mere doctrine of comfort, to be taught only to the advanced Christian.

Gal. ii., 17.—"But if, while we seek to be justified by Christ, we ourselves also are found sinners, is, therefore, Christ the minister of sin? God forbid."

This verse proves that a Christian minister is not to withhold the doctrine of the Atonement, because some will abuse it.

Gal. iii., 8.—"And the Scripture, foreseeing that God would justify the Heathen through faith, preached before, the Gospel unto Abraham, saying—In thee shall all nations be blessed."

The Gospel in this verse evidently means the doctrine of the Atonement. Otherwise, what could the promise to Abraham signify to the Heathen, to whom it was to be preached, as a Gospel.

Gal. iii., 27.—"For as many of you as have been baptized into Christ, have put on Christ."

Evidently all baptized into our Church have a right to the full preaching of the Atonement; even upon the hypothesis that, in preaching to the mere Heathen, reserve should be used.

Gal. iv., 21.—"Tell me, ye that desire to be under the law, do ye not hear the law?"

Surely the Galatians who could have reached so high a pitch of unbelief and ungodliness, as to turn from the preaching of Christ crucified to the law, did not deserve to have this glorious mystery thrust upon them, so to speak, as the Apostle appears to do in this Epistle.

Gal. v., 11.—"And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased."

St. Paul here calls the "cross, an offence." How could it be an offence, if it is only to be preached to conscientious and holy persons, who are prepared to receive it, and will not reject it?

Gal. vi., 14, 17.—"But God forbid that I should glory, save

in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

"From henceforth let no man trouble me ; for I bear in my body the marks of the Lord Jesus."

These verses are used to prove the theory that St. Paul preached the cross by a life of self-denial and mortification. Undoubtedly he did so, but to say on this account that he *only* did so, is perfectly unreasonable, if we consider the number of Churches he founded, and the short time he was able to remain amongst the people when they were founded. St. Paul preached sanctification by the cross of Christ ; but it is equally true that he preached justification by the cross of Christ also.

Eph. i., 1.—" Paul, an Apostle of Jesus Christ by the will of God, to the Saints which are at Ephesus," &c.

It is said that the Atonement of Christ, was preached more fully to the Ephesians because they excelled the other Churches in sanctity. We find, however, that St. Paul uses the title Saints which he here gives to the Ephesians, at the commencement of the Epistles to the Corinthians, Philippians, and Colossians, which are considered as Churches inferior in holiness. See *1 Cor. i., 1* ; *Phil. i., 1* ; *Col. i., 1*.

Eph. ii., 4, 5.—" But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ."

The Ephesians, supposed to be so advanced, had the gospel preached to them, when they were *dead in sins*.

Eph. iii., 8, 9.—" Unto me, who am less than the least of all Saints, is this grace given, that I should preach among the Gentiles, the unsearchable riches of Christ ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ."

St. Paul here speaks of making all men see by preaching, not by using a *Disciplina Arcani*.

Eph. vi., 19, 20.—" And for me, that utterance may be

given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, for which I am an ambassador in bonds ; that therein I may speak boldly, as I ought to speak."

Do not these texts imply that St. Paul preached fully the Atonement to those who would be likely not only to reject it, but ill-treat him.

Phil. i., 15.—"Some indeed preach Christ even of envy and strife ; and some also of good-will."

Here is preaching by voice and not by conduct, for no one could be said to live a holy life of contention.

Phil. ii., 6-11.—"Christ, being in the form of God, thought it not robbery to be equal with God ; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men ; and, being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name : that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth ; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

The Atonement and Deity of Christ are here declared to a body of believers less advanced, as is often said, than the Ephesians. See also *Eph. iii.*, 8, 9.

Phil. iii., 18, 19.—("For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ ; whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things.")

In this Church were many wicked persons unfit, according to some of our Oxford brethren, to hear the mysteries of the gospel, and yet St. Paul does not withhold these mysteries.

Phil. iv., 4.—"Rejoice in the Lord always: and again I say, rejoice."

What means rejoicing in the Lord, if not, in what Christ has done for us? Had they been ignorant of the Deity and Atonement of Christ, they had seen little reason or force in the encouragement of the Apostle. The frequent mention of the name of Christ in all his Epistles, implies a desire of making the person and offices of Christ the one prominent part of all his preaching, writing, and conversation. Instead of which Mr. Newman would make the obligations of morality, the law of conscience, and the light of nature, the principal matters in all addresses to the general body of unbelievers.*

Col. i., 14.—"In whom we have redemption by his blood, even the forgiveness of sins."

Here the mysteries of the Gospel are preached to the Colossians, a Church not noted as one of superior holiness.

Col. i., 21, 22.—"And you that were alienated in your minds, and enemies in your mind by wicked works,

* I would observe, says Mr. Newman, that no one sanction can be adduced from Scripture, whether of precept or of example, in behalf of the practice of stimulating the affections, (e.g. gratitude and remorse) by means of the doctrine of the Atonement, in order to the conversion of the hearers; that, on the contrary, it is its uniform method to connect the Gospel with natural religion, and to mark out obedience to the moral law as the ordinary means of attaining to a Christian faith; the higher truths, as well as the Eucharist, which is the visible emblem of them, being reserved as the rewards and confirmation of habitual piety; that, in the preaching of the Apostles and the Evangelists in the Book of the Acts, the sacred mysteries are revealed to individuals in proportion to their actual religious proficiency; the first principles of righteousness, temperance, and judgment to come, are urged upon Felix † (see the note below); while the Elders of Ephesus are reminded of the divinity and vicarious sacrifice of Christ, and the presence and power of the Holy Spirit in the Church; lastly, that among those converts, who were made the chief instruments of the first propagation of the Gospel, or who are honoured with especial favour in Scripture, none are found who had not been faithful to the light already given them, and distinguished previous to their conversion by a strictly conscientious deportment.

† See Newman's *Arians*, p.p. 51, 52.

yet now hath he reconciled in the body of his flesh through death."

They were thus converted by the Atonement.—See also chap. ii., verse 13.

Col. iii., 1.—"If ye then be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God."

Here the preaching of Christ crucified for us is made to precede heavenliness of mind, as a motive to it.

Col. iv., 3.—"Withal praying for us, that God would open unto us a door of utterance, to *speake the mystery of Christ.*"

Not to declare it by the life only, but by the tongue.

1 *Thess. i., 9, 10.*—"They shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God; and to wait for His Son from heaven, whom He raised from the dead, even Jesus, which delivered us from the wrath to come."

The Thessalonians were unprepared to receive the preaching of the Atonement, &c., yet they heard it, and were converted by it.

1 *Thess. ii., 2.*—"But even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the Gospel of God with much contention."

Here St. Paul does not refrain from preaching the gospel, because the wicked oppose themselves to it, or like dogs, "should turn again and rend" him.

1 *Thess. v., 9.*—"God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us."

Here again the Atonement is preached.

Tit. ii., 7-15.—"In all things shewing thyself a pattern of good works; in doctrine shewing uncorruptness, gravity, sincerity, sound speech that cannot be con-

demned ; that he that is of the contrary part may be ashamed, having no evil thing to say of you. Exhort servants to be obedient unto their own masters, and to please them well in all things ; not answering again ; not purloining, but shewing all good fidelity ; that they may adorn the doctrine of God our Saviour in all things. For the grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world ; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. These things speak, and exhort, and rebuke with all authority. Let no man despise thee."

This passage proves indisputably the nature of St. Paul's preaching, and the use he made of the Deity and Atonement of Christ, as motives for holy living. Surely we ought to adopt the same mode of teaching as that here enjoined to Titus.

Heb. ii., 1, 2, 3.—"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward ; how shall we escape, if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him."

After preaching the Deity of Christ, St. Paul argues that if the law of Moses was stedfast and obligatory, much more was the promise of Christ ; and consequently there is great danger in neglecting it.

Heb. xii., 24.—"And to Jesus the Mediator of the new

Covenant, and to the blood of sprinkling, that speaketh better things than that of Abel."

This, coupled with the preceding verses, implies no reservation of evangelical truth on account of the unworthiness of those who heard it, and no communication of it, because they were prepared to receive it. "See that ye refuse not," shews the probability that some would refuse.

James ii., 1.—"My brethren have not the faith of our Lord Jesus Christ, the Lord of Glory, with respect of persons."

This mention of Christ is an incidental preaching of His high and mysterious dignity.

In addition to these testimonies from the Epistles, that the doctrine of the Atonement, in the usual sense of the word, was unreservedly taught by the Apostles, I subjoin a few remarks on some passages in the Acts, which seem fully to prove that the Apostles preached the Atonement and the Deity of Christ to all indiscriminately, even to such as were leading unchristian lives.

The first sermon of St. Peter to the crucifiers, contained the mysteries of the Atonement of Christ, and His Deity.—*Acts ii., v. 23, 36, and 38.*

Three thousand were converted by this sermon. It is rather too much to suppose all these three thousand had been leading holy lives before, especially when they had rejected the Lord of Life, notwithstanding His miracles, His life, and His doctrine.

St. Peter preached in the Temple these doctrines to those whom he accuses of having denied the Holy One, and the Just, and desired a murderer to be granted unto them.—*Acts iii., v. 14, 15, 16.*

Again, to the Rulers of the people and Elders of Israel, who brought them to the judgment in order to slay them, and were consequently unfit to hear these holy mysteries; St. Peter, filled with the Holy Ghost, declared the Deity and the Atonement of the Son of God.—*Acts iv., 10–12.*

When the Apostles had disobeyed the injunctions of the Rulers, and had preached still the gospel of Jesus, they are accused of having "filled Jerusalem with their doctrine." The "*Disciplina Arcani*" could not have done this in so short a time.

And St. Peter again replies with the declaration of Christ's Godhead and suretyship.

And where they had been beaten, they ceased not to teach and preach Jesus Christ; not ordinary morality and natural religion.

In the 6th chapter of *Acts*, we find St. Stephen accused of speaking "blasphemous words against Moses and against God," because he preached the Messiahship of Christ without reserve.

It is said that St. Paul preached Christ crucified by a life of mortification rather than by a statement of the doctrine of the Atonement. The other Apostles, therefore, must be supposed to have done so also.

Now, it is said in *Acts* viii., 5., "Then Philip went down to the city of Samaria, and preached Christ unto them. And the people with one accord gave heed unto those *things which Philip spake*, hearing and seeing the miracles which he did."

This is evidently a preaching *of the lips, and not one of the life*.

The expression "preached Jesus" is used of St. Philip in the same chapter, when he taught the eunuch in the chariot, where a sermon, and not a line of spiritual conduct, was the evident means of conversion.—See verses 35, 37.

May not St. Peter be said to have preached the Deity of Christ to Eneas of Lydda, when he said unto him, "*Eneas, Jesus Christ maketh thee whole?*"—*Acts* ix., 34.

St. Paul is said not to have declared the Deity and Atonement to persons leading unchristian lives.

To the Jews of Antioch in Pisidia, St. Paul preached both of these doctrines, and they were so unfit to receive them,

that they were filled with envy, and contradicted and blasphemed, &c., &c.—*Acts* xiii., 45.

The same occurs at Iconium, Lystra, and Derbe, for when they return to Jerusalem, they report to the Church that God had “opened the door of faith to the Gentiles,” which must have been by preaching, rather than self-mortification, in so brief a period.

The jailor of Philippi does not appear to have been leading a very conscientious life, for he was going to kill himself, on thinking that the prisoners had escaped, and yet to him St. Paul preached Salvation by faith in Christ.—*Acts* xvi., 31.

At the synagogue of Thessalonica, for three Sabbath-days St. Paul reasoned with the Jews out of the Scriptures, opening and alleging, that Christ must needs have suffered, and risen again from the dead, and that this Jesus (i.e. Saviour) whom I preach unto you is Christ. And some of them by this preaching of *lip*, not *life*, were converted.

But the Jews, who were not leading conscientious lives, and therefore, according to these strange hypotheses, ought never to have heard the Deity and Atonement of Christ mentioned to them, were moved with envy, and assaulted the house of Jason.

Although St. Paul in his sermon on Mars Hill does not expressly mention the Deity and Atonement of Christ, he evidently had preached these doctrines to other Athenians “*indiscriminately* ;” for we find in *Acts* 17., v. 16., that when he saw the city wholly given to idolatry his spirit was stirred within him, and “*therefore*,” because *wickedness* abounded, because all *were leading* such un-Christian lives,—“therefore disputed he in the Synagogue with the Jews and with the devout persons, and in the market *daily* with them that met with him.” And that the subject of these disputations were the high mysteries of the Gospel we learn clearly from the following verse: “Then certain philosophers of the Epicureans and of the Stoicks encountered him. And some said,

What will this babbler say? other some, he seemeth to be a setter forth of strange gods, because he preached unto them Jesus, and the resurrection." Not the resurrection only—but the Mission of Christ, His Deity, and Atonement—all of which I include under the idea of preaching Jesus.

At Corinth we find St. Paul testifying every Sabbath to Jews and Greeks that Jesus was the Christ. And they blasphemed and opposed themselves.—*Acts xviii.*, 5, 6.

Apollos did the same.—*Acts xviii.* 28.

That St. Paul did not follow the plan of keeping the truth from those, who were likely to disbelieve it, is clear also from his practice at Ephesus, where he only separated the Disciples from the Synagogue, as it would appear, in order to discuss with more quiet and freedom the doctrines of Scripture.—*xix.* 8, 9.

In his address to the Elders of Ephesus, at Miletus, St. Paul declares that he had testified both *to the Jews and to the Greeks* repentance toward God, and faith toward our Lord Jesus Christ.—*Acts xx.*, 21.

And again in vs. 26, 27. "I take you to record this day that I am pure from the blood of all men, for I have not shunned to declare unto you all the counsel of God."

To the violent and unbelieving Jews on the stairs of the Temple, St. Paul preached the Atonement and Deity of Christ.—*Acts xxii.*, 16-20.

Mr Newman, see the note on *Phil.* iv., 2., in this Appendix, p. 48, quotes St. Paul's reasoning before Felix, of righteousness, temperance, and judgment to come, as if St. Paul had discoursed on no other subject.—(*Acts xxiv.*) But if we read the whole account, we shall find that Felix sent for St. Paul, and heard him concerning the Faith in Christ—and then, that is, after St. Paul had talked of the Faith in Christ, as he reasoned of righteousness, &c., &c., Felix trembled. I interpret the whole history therefore to mean, that St. Paul preached the doctrine of the Deity, the Atonement, and the judgment of man by Jesus Christ, and thence inferred

the necessity of righteousness, holiness, and morality, as the proof both of fitness to meet that judgment—and the proof of faith in Jesus who was to be his judge.

What account does St. Paul give of his ministry to Agrippa?—"I witness both to small and great, saying none other things than those which the prophets and Moses did say should come: That *Christ should suffer*, and that he should be the first, that should rise from the dead, and should shew light, unto the people and to the Gentiles."—*Acts* xxvi., 22, 23.

There is no concealment here: yet Agrippa was not a holy man.

To the Jews at Rome, and to the Gentiles St. Paul preached with the same freedom the Deity and Atonement of Christ.—(*Acts* xxviii., 23. and 28. 31.) I interpret the expression "the kingdom of God," to denote the spiritual dominion, resulting from the belief in the Atonement.

An examination of the gospels would be attended with the same result. The sermon on the Mount, though delivered in the "retired Galilee," when our Lord spoke the beatitudes, was as crowded as the Temple, when he spake his maledictions.—(Tract, p. 10, where the beatitudes are all "the half secret, though simple forms.") Compare Matt. c. iv., 25, and c. v., 1, with Luke vii., 1. The simple and explicit statements in John iv., 25, 26, and v. 19–24, irreconcilably oppose the theory of this Tract. The declaration (in p. 22,) that we only learn by inference from the teaching of our Lord, that He was the Christ, and not by any direct, and explicit assertion, is positively contradicted by our Lord himself. John x., 24—in which the Jews ask him, how long dost thou make us to doubt—is quoted (p. 21,) as the proof of the truth of the proposition; whereas the very next verse, informs us—"I told you, and you believed not"—I used no reserve, but you have false notions of the Messiah. The evidences I give you that I am He, do not satisfy you. I will give no other, for the prophecies must be fulfilled by

your wilfully rejecting Me, and giving Me up to the Romans, that I may be crucified and slain.

But I must conclude these remarks—and leave the matter to the judgment of those who are interested, as indeed all ought to be in these questions. *The Church of England is the maintainer of truth, protesting equally against Puritanism as one extreme, and Popery as the opposite.* Will these men compel our people to decide whether they shall be Romanists, or Puritans, by leading one part of our population to symbolize with ancient follies—and by driving the other in the spirit of reaction, to separate spiritual religion from the little discipline that remains. *The Church as it is,* should be our motto. *The Reformers were wiser than the Fathers.* For they added the experience of centuries, to the same zeal for truth, and the same knowledge of the Scriptures, and the same attachment to the Holy Catholic Church. They have done their work well, and wisely. It is with the utmost difficulty, we can uphold it. Let us preserve it, in its purity, and integrity, to transmit it to our children and our children's children. "The privilege," says a most active, zealous, laborious Churchman of the present day,* "of belonging to a Church, orthodox in its doctrine, and true by descent, both Catholic and Protestant, is a privilege for which we should be deeply grateful to the Providence and grace of God." I entirely agree in this sentiment of Dr. Hook. I wish that he would use his great influence with these his brethren, and beg them to desist from obtruding arguments upon the world, which are untenable and objectionable as those which have been now considered. Even if they were arguments of another description—if they could not be answered at all, much less if they could be answered by a child, they would only resemble the reasonings by which a subtle metaphysician defends the non-existence of

* Dr. Hook, the Vicar of Leeds. See his sermon—Hear the Church—preached before the Queen, page 20, &c., &c.

matter : while they admit of no reply, they produce no conviction.

I have not requested the author of the following remarks, which have been written on the same subject as that on which I have addressed this Charge to my Brethren, to permit me to submit them to my reader. They so fully and strongly however confirm the views I have now taken, that I shall beg him to accept as my apology for extracting them, the conviction that they will render essential service to the holy cause in which we are mutually engaged. I refrain from mentioning his name, because his observations, though printed for the perusal of his Brethren of the Clergy, are not published to the world. They form part of a Charge lately delivered by an Archdeacon at his general Visitation :—

“ The strength of the Church of England lies in the purity of her doctrine. The Church provides, as far as human wisdom can provide, for the inculcation of the truth as it ‘ is in Jesus.’ By her ordinances, her services, her articles and homilies, and by the engagements of her ministers, she takes care that ‘ Christ crucified’ is set continually before her children. In baptism, in confession, in absolution, in the communion, in the burial of the dead ; whether we be at the font, the altar, or the grave, she still directs us to one object, and that object is ‘ Christ crucified.’

“ And here, my Reverend Brethren, permit me to say that we shall best fulfil our duties to the Church, and best secure her stability, by plainly teaching this doctrine in all its parts and consequences in the face of the whole world. It is, indeed, our business so to do ; we have no choice, as it appears to me, in the matter ; and no discretion to exercise upon it. It is our part to preach the cross of Christ, to sow this good seed of the gospel ; and God will give the encrease, or withhold it, as seemeth best to him.

“ Nevertheless, it has been said of late by good and conscientious and able men, that this truth is to be cautiously and sparingly brought forward ; and because God is a God that hideth himself, manifesting his glory to whom and when he will, that we are at liberty, acting upon this warrant, to keep back or to communicate the lights of his revelation. *It is an awful and dangerous delusion.* Daring must that man be, presumptuous in the extreme, who would

venture in the blindness and ignorance of human policy and prudence to hide from the people the splendours of the Cross.

“Nay more, inasmuch as this position is altogether at variance with the injunctions of St. Paul, it is argued that the Apostle had in view another cross and another sacrifice; the cross of denial which every man must bear; and the sacrifice of ourselves which all are required to offer. And thus we are led insensibly to the verge of human deservings; and taught to rest our hopes and prospects upon some doings of our own, and not simply upon that only foundation which the Church acknowledges, ‘the full, free, and sufficient sacrifice, oblation, and satisfaction offered by Christ upon the cross for the sins of all the world.’

“And then again, as if the Scriptures were insufficient for our guidance, we are sent to the writings and traditions of the early Fathers, under colour indeed of seeking comment and information, but in a tone and spirit which gives to those *uncertain and questionable records*, the stamp and character, not of evidence, but of authority.

“Beware, my Reverend Brethren, of such novelties. Ask of the Scriptures whether these things be so; and be not entangled again in the yoke of bondage.”

I shall only add—the *Oriel School of Theology must be rendered uninfluential*. If it is not, the incipient schism in the Church will increase, till those unhappy days again return, when, while some good men would lay their heads on the scaffold, not only for the Church as it is, but for the changes they propose in its services—others would be driven to Popery because of its discipline and repose; and others to Puritanism, because of its pretensions to superior spirituality and liberty. The Church of England is the holy medium between the two. It enforces in its Rubric all the discipline which the most ultra-Papist ought to desire. It possesses all the spirituality which the most ultra-Puritan ought to desire. Marvellous has been the wisdom—and blessed has been the work of the Reformers—the chief of whom, Cranmer, Ridley, Latimer, Jewell, as well as others, were members of the Apostolical succession—and thus gave the sanction of their spiritual descent to their labours of useful re-

formation. The Church gave them authority to teach, and they did but reprove their brethren, when they purified the Temple of God from the error of ages. While we object to no changes, and to no improvements, which may be demonstrated to be valuable—for no Being is perfect but God, and nothing is perfect but Revelation—we shall do well, I again say, with the Reformers of past times, and with the best friends of the Church in the present times, to take as our watchword—THE CHURCH AS IT IS. We shall do well to avoid the watchword of the Orielists, the Church as it might have been—or the watchword of the Papists, the Church as it was—or the watchword of the Puritans, the Church as it ought to be. We shall do well to ponder the words of the Son of Man, to the Angel of the Church of Sardis—(Rev. iii., 2, 3,)—"Strengthen the things which remain, which are (possibly) ready to die—remember how thou hast received and heard, and hold fast and repent."

F I N I S .

EPISCOPACY

TESTED BY SCRIPTURE:

BY

THE RIGHT REV. H. UPONDERDONK, D.D.

ASSISTANT BISHOP OF THE DIOCESE OF PENNSYLVANIA.

EDITED BY THE

REV. J. M. RODWELL, M.A.

MINISTER OF SAINT PETER'S DISTRICT CHURCH, SAFFRON HILL,
AND ALTERNATE AFTERNOON LECTURER OF SAINT ANDREW'S, HOLBORN.

TO WHICH ARE APPENDED

FIVE ESSAYS,

EXTRACTED FROM THE BISHOP'S CONTROVERSIAL WRITINGS
IN CONNEXION WITH THE ABOVE TREATISE.

LONDON:

J. LESLIE, 52, GREAT QUEEN STREET.

1840.

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EDITOR'S PREFACE.

THE following Essay, by the Right Reverend Bishop H. U. Onderdonk, originally appeared in the November and December numbers of the "Protestant Episcopalian," for the year 1831. Subsequently, in the form of a pamphlet, it obtained extensive circulation throughout the United States. It remained, however, unanswered more than three years, when, at last, it was reviewed in the Quarterly Christian Spectator by the Rev. Albert Barnes of Philadelphia, a Presbyterian minister of high standing, talent, and character. This review was immediately followed by an answer, in the "Protestant Episcopalian," by Bishop Onderdonk. Of this, a further review appeared in the periodical before-mentioned, in the spring of 1835, by the same Rev. author; which was replied to by Bishop Onderdonk, in the "Protestant Episcopalian" for June. Another review of "Episcopacy tested by Scripture" appeared in the "Biblical Repertory" for April, 1835, a Presbyterian publication, to which also, the Bishop immediately replied.

The Episcopal Tract Society of New York republished the Reviews and Replies, at the close of the same year, in a small, but very closely printed 12mo. volume, of nearly 300 pages. The Committee of that Society felt so confident that the Bishop had demolished the objections of his opponents, and established the positions of his original publication, that they lost no time in submitting the whole controversy to the candid judgment of the American public.

It would, perhaps, have been more satisfactory to have reprinted the entire controversy in England. But, in order to avoid the expenses incident on the publication of a bulky volume; and, in deference to the opinion of several friends, (among whom, the editor desires to express his special acknowledgments to the Rev. Thomas Hartwell Horne) the "Tract" alone has been published in its original shape. The notes to the Tract, have been somewhat expanded, by the insertion of additional matter elicited from the Bishop in his replies to the Reviewers. Other valuable remarks, bearing directly upon the subject under discussion, have also been extracted, and arranged in the form

of separate "essays." In order to obviate the charge of unfairness, in thus apparently presenting but one side of the controversy, the Editor begs to remark, that the objections of the Reviewers, may be always inferred from the tenor of the Bishop's rejoinder, even where they are not stated, as they oftener are, *tantum minus*. Added to which, there is nothing new in the arguments of Mr. Barnes—nothing which has not been repeatedly urged, by the advocates of non-conformity amongst ourselves. Nor is it too much to say that the third reviewer, in the *Biblical Repository*, has actually weakened his cause by "luckless assertions and downright mistakes;" in the concluding words of the Bishop, it is a "very dictatorial but very harmless review."

At a time when the question of Church government excites an increasing interest among all ranks of society in England, the Editor feels that he could not bring forward a more important synopsis, than the following, of the *direct* scriptural argument for the divine origin of Episcopacy. Not, however, that the "tract" professes to exhaust the arguments, contained in the holy Volume. Such arguments only have been selected from Scripture, as fall readily into the consecutive train of an inductive course of reasoning. "There are other Scriptural topics," says the Bishop, "such as the Apostleship of Epaphroditus; that of the messengers of the Churches; the probable deaconship of the seventy disciples; the commission given, in the last chapter of St John, to the eleven Apostles; the remarkable prophecy, that, after the Jewish dispensation, God would "take [of his people] for Priests and Levites," which means, in old Testament language, for a High-priest, for Priests, and for Levites; the existence of those three orders in the Mosiac Church; and,—particularly if it be allowed that the whole Christian priesthood, as well as that of Christ himself, is, "after the order of Melchisedek"—the fact, that in the patriarchal branch of that order, there were both High Priests and Priests. These topics may all be used with more or less advantage for Episcopacy; and they are all directly Scriptural; yet not one of them is adverted to in the Tract."

The special nature of the Bishop's undertaking, precluded, in like manner, an appeal to the Fathers. He expressly, however, disclaims any wish to narrow the ground, which Episcopals have usually occupied, in this controversy. "The Fathers are to be consulted on the subject, because the fallow of the ministry which they describe,

forms an historical basis for interpreting Scripture. . . . Episcopacy can do without them ; yet she rejoices to be *with* them. Considering the prejudice against them, in part, perhaps, well founded, the readier comprehension of a merely scriptural appeal, and the prompt hearing that is accorded it, we deemed it proper to submit to the public an argument of the latter sort—nor is our confidence in it diminished. But every mind that claims prerogative for itself, must allow the fair claims of mind in general, of other minds, *cæteris paribus*—must of course allow reasonable deference to the Fathers—and, for matters of testimony concerning the things of Scripture, must allow the *early* fathers to be witnesses even of “paramount value,” provided the thing they attest, be really found or intimated in that volume.” (Answer to Mr. Barnes’ second Review.) To this striking passage, the following, from Bishop Hall, may seasonably be appended. “The universall practice of the Church immediately succeeding the Apostles, is the best commentary upon the practice of the Apostles. . . . The co-partners and immediate successors of those blessed men, could best tell what they next before them did ; for who can better tell a mans way or pace, than hee that follows him close at the heeles ? And, if particular men or churches may mistake ; yet that the whole church of christian men should at once mistake that which was in their eye ; it is farre more than utterly improbable. A truth, which it is a wonder any sober Christian should bogle at ; yet, such there are, to our grieve, and to the shame of this late giddy age.” (Episcopacie by divine right, p. 37. ed. 1640.)*

The Editor sincerely trusts, that the “tract,” will prove one among the many means which recent publications have afforded, of placing in a yet clearer point of view, the apostolical commission of the Clergy. The time has now come, when the constitution of the Church must be thoroughly examined, and when ascertained, be studied by all classes, and publicly urged by the Clergy, with a frequency due to its importance: and it is not too much to affirm, that no indistinct tokens may already be discovered in the tone and tendency of public thinking, which shew that this topic will ultimately determine the adherence of the great mass of our population to the church of England. It is to her that the eyes of the thoughtful are already

* For a valuable synopsis of the argument from Scripture, and from the Fathers, see c. iv. of Mill’s History of the Christian Priesthood. The passages from the Fathers are given at length and in the originals.

directed as the authorized Protester, equally against the additions of Rome, the subtractions of Dissent, and the negations of Infidelity. Already is information on this subject pervading our periodical literature, heard from the pulpit whence it was almost banished, and in many of our schools it has become a subject of familiar and catechetical instruction. Too long have many among the clergy rested upon the fact of their legal establishment, rather than on the truth of their apostolical commission. Their standing and authority has too frequently been traced to their connection with the state; and thus, by overlooking their main bulwark, undue reliance has been placed on what may be a valuable subsidiary, but certainly is not a divine ordinance. Never should it be forgotten that the laws of the New Testament, as well as those of the imperial statute book are on the side of the Church of England. And therefore while she aims, (to borrow the beautiful language of the metropolitan of India) to propagate the vital truths of the Gospel of Christ, in all their grace and in all their holy fruits, she must throw around this substantial body of Christianity her own apostolic, catholic discipline.

The rapid progress which the Episcopal Church in America has made during the last 40 years, and is still making, is mainly due to a right understanding and consistent exercise of Church Discipline.* In the judgment of Bishop Onderdonk's reviewer, the Episcopal community in that country is "consolidated, well marshalled, under "an efficient system of laws, and pre-eminently fitted for powerful "action in the field of Christian warfare." It is hoped that the Tract now presented, may tend to awaken English Churchmen to *their* privileges as *Churchmen*; and to prove that the communion of which they are members, is based on the will and law of the God of truth.

The only commendation which the Editor would pass upon the production of Bishop Onderdonk, shall be in the words of his opponent, Mr. Barnes. "Our views of it may be expressed in one word. It is the best written, the most manly, elaborate, judicious and candid discussion, in the form of a tract which we have seen on this subject." It is "an argument conducted with entire candour,

* For interesting statistics, as well as for a general account of the American Church, see Chaswell's *America*, a work recently published. See also the journals of the Diocesan Conventions; documents of the most deeply interesting, instructive and encouraging character.

without misrepresentation, and with a manifest love of truth. Our wish is to reciprocate this candour; and our highest desire is to imitate the chastened spirit, the sober argumentation, and the Christian temper evinced in this tract. It is firm in its principles, but not illiberal; decided in its views, but not censorious; settled in its aims, but not resorting to sophism or ridicule, to carry its points. There is, evidently, in the author's mind, too clear a conviction of the truth of what he advances to justify a resort to the mere *art* of the logician; too manifest a love of the cause in which he is engaged to expose himself to the retort which might arise from lofty declamation, or the expression of angry passions toward his opponents."

"One object which we have in view in noticing this tract is, to express our gratification that the controversy is at last put where it should have been at first, on *an appeal to the Bible alone*."—(Mr. Barnes' First Review.)

J. M. R.

Park Terrace, Barnsbury Park,
Nov. 1840.

INTRODUCTION.

IN his Answer to the Review of "Episcopacy Tested by Scripture," by the Rev. Mr. Barnes, the author of that tract affirmed that the PRESUMPTIVE ARGUMENT is with the advocates of Episcopacy, and the BURDEN OF PROOF on its opponents. This consideration is not without weight; and, as it was omitted in the tract, a statement of it is here prefixed.

By the *presumptive argument* is meant, a reason or reasons for *presuming* a proposition to be *true*, before the main discussion is entered upon. By the *burden of proof*, so far as it is contrasted with this argument, is meant, the necessity of refuting a reason or reasons for *presuming*, before commencing the decisive investigation, that a certain proposition is *untrue*.

When it is alleged, as it sometimes is, that the burden of proof in this controversy lies on Episcopalians, the only ground of the allegation is, that the claims of Episcopacy displace all Non-episcopal ministers, and unchurch all Non-episcopal denominations. The latter consequence is disclaimed by the author of the Tract. And as to the former, and indeed both, if both are supposed to follow, they may indeed, as being unacceptable to the feelings, require cogent and decisive arguments for our claims; but they do not affect what is logically called the burden of proof. Because a thing *is*, is no presumption that it is *right*. Because there are Non-episcopal ministers, is no presumption that their ministry is valid. The comparative merits of Christianity and Mahomedism, for example, are to be discussed; if Christianity shall have the better of the argument, it will displace the latter religion and its ministers; does this consequence throw the burden of proof, as distinguished from the argument proper, on the former? Surely not; because Mahomedism and Mahomedan ministers exist, is no presumption that they have truth on their side. Again: the question between the Quakers and those who hold to an ordained ministry and visible sacraments, is to be discussed; if the

latter party prevail, they unchurch the former and displace their ministry ; but against the justice of these consequences there is, for the reason given, no logical presumption. So, when some Romanists deny *our* ministry ; though we have this presumptive argument against them, that, as no one civil ruler and government has ever swayed the whole world, it may be supposed that no one ecclesiastical ruler and government ought to have dominion over all churches ; yet we make no further claim to throw on them the burden of proof. And our Non-episcopal brethren must submit to the same obvious rule.

A presumptive argument for a *ministry* is, that in all civil society the people have officers over them. A similar presumptive argument for *Episcopacy* is, that in all large civil societies, the officers over the smaller portions of the people have *higher* officers over *them*. The number of grades among the officers may vary, as expediency shall dictate ; but there is always the feature in civil governments of magnitude, that many officers, and several grades of them have a common head above all. The exceptions to this rule are few, if any, and are of course unavailing in this discussion. We find the same rule in armies, navies, corporations, colleges, associations. Human wisdom then, or COMMON SENSE, as indicated by almost invariable practice, declares for grades of officers, and a chief grade superior to the rest. And the presumptive argument is obviously on this side of the question between *clerical* imparity and parity ; it is in favour of *Episcopacy* ; and the burden of proof, whether that proof be sought in Scripture or elsewhere, is on those who act in opposition to this all but universal rule.

Another presumptive argument for *Episcopacy*, is, that in the ministries of all false religions, if extensively professed, there are different grades, with a common superior. This feature cannot, without a *petitio principii*, be deemed one of the errors of these religions ; nay, it is sanctioned, as will immediately be shown, by dispensations allowed to be from GOD. From these dispensations was the Heathen and Mahomedan imparity borrowed ; or else it was instituted in accordance with the dictates of human wisdom and common sense. Take either view, and we have a further presumptive argument for clerical imparity, or *Episcopacy*.

A third presumptive argument in our favour is found in the Patriarchal Church. Abraham was a priest, as well as Melchisedec ; yet he paid tithes to him ; which proves the superior priestly rank of Mel-

chisedec. To the same effect, the Epistle to the Hebrews declares our LORD to be both a 'priest' and a 'high-priest' after the order of Melchisedec; and there could have been no high-priest in that order without inferior priests. Hence a third presumption—and one peculiarly strong, if the order of Melchisedec be that of the Christian ministry—for more than one grade in the latter.

A fourth presumption is drawn from the Mosaic priesthood, which consisted of a high-priest, priests and Levites. This analogy with the three grades of Episcopacy, is too obvious to need amplification.

We adduce, then, the almost universal voice of human wisdom, COMMON SENSE, and the universal rule of ALL widely-spread RELIGIONS, false and true, as *presumptive arguments* that when our Saviour organized *his* ministry he would organize it on the principle of imparity. With this almost conclusive presumption in favour of Episcopacy, let the reader enter upon the 'testing' of that model of the sacred office by 'Scripture.' This presumption is so weighty, that nothing but perfectly clear and explicit passages against ministerial imparity can overturn it: yet *such* passages there are none. Only obscure texts, of doubtful meaning at best, are adduced in opposition to this argument, and the claims of Episcopacy. The whole clear current of revealed evidence is with these presumptions,* and decides in favour of our ministry.

Philadelphia, 1835.

* In answer to the *Review* above alluded to—the Bishop asks (p. 94), Does the Reviewer think that the presumptive argument is *decisive* against the exclusive claims of Episcopacy? Let him go to Ignatius in the age next the Apostolic, and read about the "Bishop, Presbyters, and Deacons,"—he puts on such language a Presbyterian construction—while Episcopalians put on it theirs; does this give him a clear presumption? Does it throw the burden of proof on us? Let him go to the period when the Reformation began—then all the Christian world was Episcopal—he excepts, though we do not, the Waldenses; does this grand fact give a presumption against Episcopacy? Let him, again, look on Christendom now, and estimate the majority of Episcopalians as he pleases—a vast majority it is, by any estimate, does he find in such a state of things any clear consideration that throws the burden of proof on the exclusive advocates of the Episcopal ministry? We judge not. We rather think it would not be difficult to shew that this "burden," so far as these topics may be allowed to decide it, lies upon the impugnors of Episcopacy. We therefore suggest, that it probably lies—on a *minority* in controversy with a majority, i. e. Non-episcopalians—on those who left Episcopacy at the Reformation—on those who, to make Ignatius interpret the Scriptures relating to the ministry as they do, adduce, not fact or evidence, or even the historical claim of proof, but merely *their own* interpretation of those Scriptures as the key to Ignatius." ED.

EPISCOPACY

TESTED BY SCRIPTURE.

THE claim of Episcopacy to be of divine institution, and therefore obligatory on the Church, rests fundamentally on the one question—has it the authority of Scripture? If it has not, it is not necessarily binding. If it has, the next and only other question is—has any different arrangement of the sacred ministry scriptural authority? If there be any such, that also has divine sanction, and must stand with Episcopacy. If, however, none such can be found, then Episcopacy *alone* has the countenance of the word of God.

Such a statement of the essential point of the Episcopal controversy is entirely simple: and this one point should be kept in view, in every discussion of the subject: no argument is worth taking into account, that has not a palpable bearing on the clear and naked topic—the scriptural evidence of episcopacy. It is easy indeed to make a plain topic seem complicated; infidelity casts its blimsy shadow over the doctrine of a God; scepticism weaves its webs about the evidence of the senses; Socinianism cannot discern in Scripture proof that the death of Christ was a proper atoning sacrifice: and the same cavilling persecution attends almost all simple truths, and that, usually in proportion to their obviousness, or the facility of their demonstration. Episcopacy does not escape these inflictions of forensic injustice. Its simple and clear argument is obstructed with many extraneous and irrelevant difficulties, which, instead of aiding the mind in reaching the truth on that great subject, tend only to divert it, and occupy it with questions not affecting the main issue. These obstructions we must

remove, and make ourselves a free and unimpeded course, if we desire to go forward with singleness of mind in testing episcopacy by Scripture.

It will therefore be the first object of this Essay, to point out some of these extraneous questions and difficulties, and expose either their fallacy, or their irrelevancy. The next object will be, to state the scriptural argument.—Little or no reference will here be made to the fathers; not because their testimony is depreciated; *for it is of paramount value, in showing how the Scriptures, connected with this controversy, were interpreted by those who knew how the apostles themselves understood them.* But the present writer believes that Scripture *alone* will furnish such authority for episcopacy, as will convince an unsophisticated judgment, and be held obligatory by an unprejudiced conscience.

I. In order to keep the judgment and the conscience thus clear, all *extraneous considerations* must be set aside. To effect this purgation of the argument is our first object.

1. An objection or allegation, entirely extraneous to scriptural reasoning, but often made to bear on the episcopal controversy, is—that our ecclesiastical system is inimical to *free* civil government. We first answer to this objection, that it is irrelevant; for if episcopacy be set forth in Scripture, it is the ordinance of God; of course, free civil governments must, in that case, accede to its unqualified toleration; and the citizens professing Christianity, are individually bound to conform to it. No serious person will set any rights of man above the will of God. We next answer, that the allegation is proved to be false by experience. In this country,* no firmer friends of civil liberty could or can be found, formerly, or at present, than in the Protestant Episcopal Church; nor is there any class of men belonging to that body, who are *not* the friends of civil liberty; and in Great Britain the same remark holds true, according to the standard of freedom there deemed constitutional. But we have a third answer—the allegation is false in theory. No free government need fear any reputable deno-

* The United States of America. ED.

mination, which is not established, and does not intermeddle with political affairs. Should any denomination be tempted thus to intermeddle, the re-action of the spirit of freedom will give it a lesson, not to be forgotten in a century. And, as episcopacy is more adverse than non-episcopacy to setting in motion popular currents, or to taking advantage of them, that ecclesiastical system is less likely to fall into such an error. Moreover, when we add to this consideration, that all free governments must desire, from their very nature, to keep popular influence and impulse to themselves, we may securely affirm, that episcopacy is *peculiarly* adapted to free government: not affecting mere popularity, it leaves that field of competition entirely to politicians. Whatever be the reverence and attachment felt towards our bishops, they can seldom, probably never, attain to general notoriety and favour, in any branch of civil affairs; none of them have, thus far, sought any thing of the kind; out of their ecclesiastical sphere, their influence, other than pertains to all virtuous citizens, will ever be but small, or harmless, or exceedingly transient. An *arbitrary* government may indeed find the case different. If the people at large are prostrated by or to the civil power, they may be equally, or more subservient to ecclesiastical domination; in which case, bishops, (like all religious leaders) may sometimes prove less tractable than that government desires. But are not such interferences as likely to be favourable to the subject, and his few rights, as against them? And whether this suggestion be granted or denied, the operation of episcopacy in and on an *arbitrary* government, is not the point before us.—We assert that the allegation that episcopacy is, in any sense, unfavourable to *free* civil government, is incorrect, both in theory and in fact, and that the whole objection is irrelevant to the enquiry, whether episcopacy be according to the word of God.

2. Another of these extraneous considerations is—the comparative standing in *piety*, as evinced by the usual tokens of moral and spiritual character, of the members respectively of the Episcopal and non-Episcopal Churches. This question is highly important in itself; but it has no bearing on the argu-

ment for, or against, Episcopacy. We have the authority of our Saviour for the utter moral and spiritual worthlessness of the Scribes and Pharisees of his day; but we have also his authority for declaring that, in spite of their bad character, they “sat in Moses’ seat:”^a and that the people were therefore bound to obey them, while yet they were to avoid following their evil example. Suppose, then, the reader were persuaded that all the Bishops in the world were, “hypocrites,” &c. &c., and that all Episcopal Churches were in a corresponding state of degradation, still if Scripture be alleged for the claim that “Bishops sit in the Apostles’ seats,” it is but right, in testing *that* particular claim, that there be no reference whatever to the personal character of Bishops, or to any real or supposed want of spirituality, in the Churches under their government. Our Saviour clearly taught, in the passage alluded to, the entire distinctness of these two questions. Balaam also was a wicked man, but a true prophet.^b The sons of Eli, bad as they were,^c ceased not to be priests. The Israelites at large were often corrupt and idolatrous; but they never lost their standing, as the earthly and visible Church, till their dispensation was superseded by that of the gospel. Those, therefore, who even maintain that Episcopacy is essential to the being of a Church, are not to be worsted by the extraneous argument now before us, the comparative standing in piety of Episcopalians and Non-Episcopalians. And, though the present writer subscribes not to that extreme opinion, his moderation has no affinity with the illogical temperament of mind, which allows the question of comparative piety to be obtruded upon the investigation of the simple point—is Episcopacy to be found in Scripture?

In justice, however, to Episcopalians, he deems it proper to add, that he does not believe they will suffer, by any comparison of their character, with those of other denominations.

3. A farther suggestion, allied to the one last mentioned, and like it, extraneous to the scriptural claim of Episcopacy, is—that the *external* arrangements of religion are but of inferior importance, and that therefore, all scruple concerning the sub-

^a Matt. xxiii. 2.

^b Num. xxii. to xxiv. and xxxi. 16.

^c 1 Sam. ii.

ject before us, may be dispensed with. Now, that there are, in the word of God, things more important, and things less important, is unquestionable; and that the sin of omitting a lesser duty, is not so deep as that of omitting a greater, will be allowed. Still, the least sin *is* sin. Perhaps there was no part of the old law that stood lower in the scale of importance than “paying tithes of mint, anise, and cummin,” yet our Saviour declared to the Jews, that even this was a duty which they “ought not to leave undone.”^a Can then Episcopacy, though regarded as an affair of the merest outward order, be rated lower than these insignificant tithes? If it cannot, it has a sufficient claim to consideration; high as we deem the obligation to conform to Episcopacy, it is enough for the present branch of our argument, that it “ought not to be left” unheeded.

4. An apparently formidable, yet extraneous difficulty, often raised is—that Episcopal claims, *unchurch* all non-Episcopal denominations. By the present writer this consequence is not allowed. But, granting it to the fullest extent, what bearing has it on the truth of the simple proposition, that Episcopacy is of divine ordinance? Such a consequence, as involving the exclusion from the covenant of worthy persons who believe themselves in it, is unquestionably fraught with painful reflections, and that, to the serious of both parties: but so are many undeniable truths. Considerations of this kind, cannot affect any sound proposition. Some other considerations, not without value, here present themselves. If Job lived about the time of Moses, or later, he was not in the Church; yet he was eminently pious, and in favour with God: and the same, with some qualification, may be said of his friends. Balaam was not in the Church, yet he was an inspired prophet. Jethro, the father-in-law of Moses, a servant of the true God, of whose sacrificial feast, Moses, Aaron, and the elders of Israel participated,^c was not in the Church. The descendants of Jethro, who lived with Israel,^d and must have shared the benefit of the divine oracles,

^a Matt. xxiii. 23. Luke xi. 42.

^c Exod. xviii. 11, 12.

^d Judges i. 16., iv. 11.

belonged not, we think, to the Church, but were uncircumcised, at least for many centuries : and, under the name of Rechabites, these people, thus living with Israel, though not of Israel, and calling themselves "strangers," were highly commended by the Deity, at the very time he passed a severe censure on his Church, or covenant people.^a The countenance given to other presbyteries of the gate, is a further illustration to the same effect—viz. that, though all who hear the gospel, are bound to enter the Church by baptism, yet if any, honest in their error, think they are *not* thus bound, there is Scripture for the assertion, that worthy professors of the true religion, innocently without the covenant pale, are accepted with God.—Viewing, therefore, the objection before us in even its largest form, it is not of a kind to be driven away from decorous consideration. To say that other denominations of Christians belong not to the Church, by no means implies that they are cast out from the mercy of God through the Saviour—or, that they are inferior to the Church in moral and spiritual character—or even, that they are not superior in these respects to its members. Still, none of these concessions, supposing even the last of them were made, can render void the divine appointment of the Church, the divine command to "all nations," and of course to all mankind, to be united with it, or the scriptural evidence for Episcopacy, as the divinely sanctioned organization of its ministry.

Many Episcopalians, however, disclaim the unchurching of those who disallow the Episcopal model of the sacred orders. Their reasons for doing so, pertain not to the present field of controversy. They think that Episcopacy is a sufficiently distinct question, to be separately carried into scripture, and there separately investigated. They think that its scriptural claims can be sufficiently proved to make its rejection a clear contradiction of the word of God, of the intimations there given us

^a Jer. xxxv. The question whether the descendants of Jethro were circumcised and belonged to the Church, is discussed, and a negative conclusion drawn, in the Protestant Episcopalian, for October, 1830, p. 368. Should, however, any reader incline to a different opinion, he will please regard as omitted, so much of the above argument as is involved in that question : it affords only an incidental illustration of the subject, without having the least bearing on our main point.

^b See HAMMOND on Matt. xxiii. 15, and CALMET's Dictionary.

concerning his will in this matter. And, if this amount of proof can be offered for the point before us, what serious and conscientious believer will ask for either more evidence, or, for its embracing other points, with which the question of Episcopacy is not essentially involved.

5. We proceed to other extraneous matter, which, though scarcely plausible even in appearance, is almost uniformly dwelt upon, by both parties, in this controversy. It is—the adducing of the authority of individuals, who, though eminent both for learning and piety, seem at least to have *contradicted* themselves, or their public standards, on the subject of Episcopacy; and who, therefore, are brought into the foreground, by either side, as may serve its turn. Now, is it not clear, that the only effect of appeals to *such* authorities is to distract sound investigation, and the unbiassed search for truth? If the writers in question absolutely contradict themselves, or the standards they have assented to, their authority in the case is void; if they seem to do so, their opinions cease to be convincing; they should therefore, *all* of them, be surrendered. The consistency of such individuals is a question for their biographers; it may also belong to the Churches which acknowledge them as leaders; but it certainly is not relevant to the main issue concerning the claims, whether of Episcopacy or of parity. A similar rule will apply to all cases of instability or indecision concerning truth. Men of the highest standing for information, for integrity, and in public confidence, are not only fallible, but are often in situations of such perplexity, that they attach themselves to an opinion, or select a course of conduct, without perhaps sufficient inquiry or insight into the case: which opinion or conduct may be at the time, or may afterwards be found, somewhat at variance with their more deliberate judgments. In public life especially, such difficulties are very appalling. The present writer would not regard the mistakes of this sort, into which the eminent individuals he now has in mind may have fallen, as blemishes which *men* are called upon to censure, much less to exaggerate or vilify; let it suffice that we do not imitate them; their and our Master, we doubt not.

remembers in mercy that we all are but dust. Most of the principal reformers are to be enumerated under this head of our subject, Luther, Melancthon, Cranmer, Calvin, Beza; we need not extend the list; they have all been somewhat inconsistent on the subject of Episcopacy; not much so perhaps to a candid, or at least to a mild judgment; yet enough to impair the *authority* of their individual opinions in regard to the scriptural constitution of the ministry. Another class of illustrious and good men have been yet more inconsistent; those who, belonging to the Episcopal [English] Church, and acting in the various grades of her ministry, not excepting the highest, were the friends of parity, or at least were not friendly to the Episcopacy in or under which they acted. In regard to these also, let it be conceded that even Episcopalians will not criminate them. But let them not be quoted as having *authority* in this controversy, no, not the least; for, however innocent may have been the motive of their inconsistency, that unfortunate quality is too visible, to allow their opinions on this subject to have, as such, the least weight in an impartial mind. A third class may be here added; those who *changed* their deliberate sentiments concerning the claims of Episcopacy: among whom Bishop Stillingfleet is conspicuous. Perhaps, in such cases, the later and maturer opinion should be regarded as outweighing the earlier one abjured. But we prefer setting them both aside, as having none of the authority due to the individual decisions of the learned. The *arguments* indeed of all the above classes of persons are worth as much as they ever were, and may be again adduced, if they have not been refuted. And what they placed in their respective public standards, or allowed to be so placed, cannot be retracted, till it be denied as solemnly as it was affirmed. But their individual changes of opinion, or vacillations, or concessions, ought not to be deemed of any force whatever, for or against either party.¹ We reject, there-

¹ Should it be argued, that, from the inconsistency with which these learned and pious men have expressed themselves on this subject, we may infer their belief in the non-importance or uncertainty of the point here controverted—I answer that such a conclusion is not warranted by the premises. If these eminent persons had deemed the question nugatory, they would have said so plainly. Or, if any of them give such intimations, that is a separate question, extraneous to the one now before us,

fore, this whole extraneous appendage of the controversy before us. The inquirer after truth has nothing to do with it. Let the admirers of these eminent individuals endeavour to clear away the slight shades thus resting upon their memories; it is a proper, it is even a pious undertaking; and it may, in some of the cases, have been done sufficiently for personal vindication. But nothing of this kind can make them rank as either authorities or guides in the present controversy.

Appealing to every candid and impartial mind for the soundness of the above rule, we would add—that the rule applies to the *fathers*, as much as to later ornaments of the Church. One, at least, of the fathers has written in a contradictory manner concerning episcopacy. It will indeed be with reluctance that our non-episcopal brethren surrender Jerome, their chief, if not only authority among these ancient Christian writers. But it will be hard to show that he was in no degree inconsistent in his views of episcopacy; it is impossible to show it in such a manner as may, without question, claim to be convincing to both parties.^k Believing this ourselves, and believing also that it will appear self-evident to most who are duly informed, we appeal to the calm and conscientious decision of the reader, whether the opinions of Jerome must not be set aside, as having no authority in the main issue before us. His *opinions*, we say, for he asserts nothing as a fact, on his personal knowledge; and much of what he does assert is contrary to the testimony of earlier fathers.

6. The last objection we shall notice, as, however plausible, not affecting the ultimate decision of our controversy, is—that

and we have answered it in a previous paragraph, marked 3. These persons, however, generally take sides respecting episcopacy, but do not adhere to them. The true inference therefore is, either that they were not entirely consistent, or that they had not full information or full mental discipline in this argument. Take any view of their case, and it will be found that their opinions cannot, as such, have weight in our controversy.

^k Jerome, as quoted in favour of parity, is glaringly inconsistent. On the episcopal side, however, some writers endeavour to reconcile his incongruous opinions. (See Bishop White on the *Catechism*, p. 466; and Dr. Cooke's *Essay*, p. 283, &c.) But the fact speaks for itself that he is usually adduced on both sides of this controversy. Enough to prove his inconsistency may be found in Potter on *Church Government*, p. 180, Amer. Edit.; in Bishop Hobart's *Apology*, p. 179, &c.; in Bowden's *Letters*; in the *Episcopal Manuals*, p. 38; and in the *Protestant Episcopalian*, No. 3. p. 90, 97, 98.

though the examples recorded in Scripture should be allowed to favour episcopacy, still that regiment is not there explicitly *commanded*. Now, this allegation may be fully conceded on our part, without endangering the final success of our cause. We say, *may be* conceded; for if episcopacy *be* allowed to be the model exemplified in Scripture, it was of course to that model the apostle alluded, when he desired the brethren to “remember, obey, and submit themselves to those who had the rule over them, who had spoken to them the word of God, and who watched for their souls;”¹ which passages, we may justly affirm, were, in that case, an inspired *command* to acknowledge a ministry constituted on the episcopal scheme. Without surrendering this argument, we may, in the present stage of the discussion, proceed without it.

Let then any candid and conscientious believer say, whether a mere *hint* or *intimation* contained in Scripture, (always excepting what refers to things or circumstances declared to be transient, or such in their nature,) though it have not the force of an express command, is not *sufficiently* binding on every servant of God? St. Paul says of the Gentiles, “these, having not the law, are a law unto themselves;”^m they had not the positive revealed law, yet the light of nature, which only intimates what we ought to do, but does not specifically prescribe it, was “a law” to them, having sufficient obligation to make its suggestions their duty, and to give those suggestions full authority in “their conscience;” and surely the hints recorded by the DEITY in his word are not inferior in obligation to those afforded in his works. Take a few examples. There is no record of a command to observe a Sabbath, during the whole antediluvian and patriarchal ages; will it then be alleged that the mere declaration that God “blessed and sanctified the seventh day,”ⁿ did not sufficiently *imply* that it was the Divine will that the seventh day should be kept holy? Again; there is no recorded command, in all that early period, to observe the rite of sacrifice, and thus express faith in the great truth, that sin is remitted only by the shedding of blood;

¹ Heb. xiii. 7, 17.

^m Rom. ii. 14.

ⁿ Gen. ii. 3.

shall we then presume—*will* it be presumed, by any whose chief controversy with us is concerning episcopacy—that the records of the example of Abel in the antediluvian age, and of those of Noah, Abraham, &c., afterwards, were not sufficient *intimations* from God that to offer this sacramental atonement was a duty? Yet again; will any humble Christian deny, that the mere fact of the creation for each other of one man and one woman, is sufficient to shew that polygamy is contrary to the will of God? To proceed to the New Testament. There is no positive command for infant baptism; but, its analogy with circumcision,¹ the declaration that little children are models for conversion,² the direction to suffer them to come to CHRIST, since of such is the kingdom of God,³ the records of the baptism of “households” or families,⁴ and the declaration that “children are holy” or saints,⁵ are not these sufficient, whether as *examples* or as *intimations*, to satisfy us of the dictate of inspiration in this matter, and to authorize us to regard infant baptism as resting on scriptural authority? And will not the same mode of reasoning be decisive concerning the change of the day of rest and devotion from the seventh to the first?⁶ Now, to apply this body of reasoning; is it claiming too much, if the above illustrations be duly weighed, to assert that the mere *example* of the apostolical Church in regard to the model of the sacred ministry is obligatory, as an intimation of the divine will, without any explicit enactment? And if that example, as deduced from Scripture, be episcopacy, may, be episcopacy *rather* than parity—if the balance of sound interpretation favour episcopacy ever so little more than any other scheme—will the duty of conforming, if possible, to that

* If it be alleged that the “skins” (Gen. iii. 21) in which the Deity clothed Adam and Eve, were from sacrificed animals, and that the record of that fact is the same as divine appointment and a positive command—we admit the fact, but deny that the inferences are thus identical with it. All that appears in that passage is an *example* of sacrifice. The obligation and permanency of the rite were but presumed from that example, as in many other instances mentioned. This record is but an *intimation* respecting such a duty: yet, an intimation of that sort, was, we contend, imperative.

¹ Gen. i. 27. ii. 24. v. 2. Mal. ii. 15. Matt. xix. 4, 5. Mark x. 6.

² Col. ii. 11, 12. Rom. iv. 11, 16. Gal. iii. 7.

³ Matt. xviii. 3.

⁴ Mark x. 14. Matt. xix. 14. Luke xviii. 16.

⁵ Acts xvi. 15, 33. 1 Cor. i. 16.

⁶ 1 Cor. vii. 14. ⁷ John xx. 1, 26. Acts ii. 1—4. xx. 7. 1 Cor. xvi. 2. Rev. i. 10.

ministry be evaded? can such conformity be, in this case, refused *in foro conscientiae animoque integro*?

The above remarks, if allowed their due force, will greatly simplify the controversy before us, and will help us to investigate the bearing of Scripture, upon it, with a clear judgment and an unsophisticated love of truth. Let then all extraneous topics be now forgotten; let none of them again make their appearance in this discussion.

II. Proceeding to the second department of our essay—an exhibition of the *scriptural evidence* relating to this controversy—we begin by stating the precise point at issue. Passing by the feeble claim of lay-ordination and a lay-ministry, which, we suppose, will scarcely pretend to rest on either scriptural command or example, we consider this issue as between two systems only, Episcopacy, and parity or the presbyterian ministry.^w Parity declares that there is but *one order* of men authorized to minister in sacred things, all in this order being of equal grade, and having inherently equal spiritual rights. Episcopacy declares that the Christian ministry was established in *three orders*, called, ever since the apostolic age, Bishops, Presbyters or Elders, and Deacons; of which the highest only has the right to ordain and confirm, that of general supervision in a diocese, and that of the chief administration of spiritual discipline, besides enjoying all the powers of the other grades. The main question being thus concerning the superiority of Bishops, and the rights of the next order being restricted only so much as not to be inconsistent with those of the highest, we need not extend our investigation of Scripture beyond what is requisite for this grand point. If we cannot authenticate the claims of the Episcopal office, we will surrender those of our Deacons, and let all power be confined to the one office of Presbyters. But, if we can establish the rights of our highest grade of the ministry, there can be little dispute concerning the degrees of sacred authority assigned by us to the middle

^w Other denominations besides those called Presbyterians practise presbyterian ordination, as the Congregationalists, Baptists, &c. The ordination also of the Lutherans and Methodists is presbyterian, Luther and Wesley (and Dr. Coke, the source of Methodist orders in this country) having only been Presbyters.

and lower grades. This is a further clearing of our argument, not indeed from extraneous or irrelevant matter, but from questions which are comparatively unimportant.

The main issue then is—whether Presbyters (or, more strictly, Presbyters *alone*) have a scriptural right to ordain, or whether the agency of a minister of higher grade than Presbyters, is not essential to the due performance of that act? Whichever way this great issue be decided, all subordinate questions go with it, if not necessarily, yet because they will no longer be worth contending for, by either party.

As some readers in this Essay may not be familiar with the episcopal controversy, it is proper to advert to the fact, that the name “Bishops,” which now designates the highest grade of the ministry, is not appropriated to that office in Scripture. That name is there given to the middle order, or Presbyters; and all that we read in the New Testament concerning “Bishops,”^x (including, of course, the words “overscers,” and “oversight,”^y which have the same derivation,) is to be regarded as pertaining to that middle grade. The highest grade is there found in those called “Apostles,”^z and in some other

^x Philipp. i. 1. 1 Tim. iii. 1, 2. Tit. i. 7. In 1 Pet. ii. 25. the word “bishop” is figuratively applied to our Saviour; as “minister” [deacon] is in Rom. xv. 8; and “apostle” in Heb. iii. 1. It is worthy of note, that in the last passage, “apostle and high-priest” are coupled together, as “bishop and shepherd,” or *pastor*, are in the first.

^y Acts xx. 28. 1 Pet. v. 2.

^z That the Apostles alone *ordained* will be proved. In 1 Cor. iv. 19—21; v. 3—5; 2 Cor. ii. 6; vii. 12; x. 8; xiii. 2, 10; and 1 Tim. i. 20, are recorded inflictions and remissions of *discipline*, performed by an Apostle, or threatenings on his part, although there certainly were Elders in Corinth and in Ephesus.

The following texts shew that there were elders in Corinth; 1 Cor. iii. 10; iv. 15; ix. 12; 2 Cor. xi. 23. The celebration of the Lord’s supper (1 Cor. xi.) required an Elder at the least. Yet, without noticing these elders, Paul threatens, inflicts, and remits *discipline* among the people of their charge. This is a “ministerial” act. And Paul’s doing it himself, instead of committing it to the elders, shews that he, an Apostle, was “superior to them in ministerial power and rights.” . . .

Now turn we to the further proof of the assertion that there were elders in Ephesus, when Paul wrote the first Epistle to Timothy. We prove this fact from the language “That thou mightest charge some that they *teach* no other doctrine:” teachers then there were in that church, not the ruling elders or deacons of parity, nor, (except under the bishop’s licence) the deacons of Episcopacy; therefore both these parties, the only ones concerned with the tract, must agree that they certainly were elders. We prove it by the Apostle’s condemnation of Hymeneus and Alexander, for “making shipwreck concerning faith,” i. e. making shipwreck in teaching the faith,—and these teachers were elders, for the reasons just given. We prove it also from the fact that there were elders there *before* the mischiefs, foretold to elders of elders, in Acts xx. 29, 30. who certainly were there, when they were *afterward* developed; i. e. when Paul wrote the first epistle to Timothy.

individuals, as Titus, Timothy,* and the “angels” of the seven Churches in Asia Minor, who have no official designation given

Is then the *discipline* of the Church at Ephesus intrusted to these elders? An Apostle and only an Apostle exercised it. 1 Tim. i. 20.—*Abridged from Answer to the first Review. Ed.*

In our answer to the first review, we expanded a certain note in the tract, (the above note 4, Ed.) and showed that the Apostle Paul exercised discipline in churches where there were elders; the cases recorded being the churches of Corinth and Ephesus. To this our Rev. opponent objects—1. That it is “remarkable” that only the disciplinary acts of Paul are mentioned in Scripture, not those of the other Apostles; but is it not just as “remarkable” that, in the Acts, after the travels and doings of Paul are fairly introduced to notice, almost nothing is said of the travels and doings of the rest of the thirteen? Is it not just as remarkable that Paul furnishes fourteen epistles, and all the rest only seven? 2. He objects that so few *instances* of discipline are recorded; but we reply, that we must take the record of the Holy Spirit as we find it, and make it our authority: that there are *no* cases recorded of discipline by presbyters; and that we adduced passages in which the *right* to inflict discipline is claimed by an apostle, and not by a presbyter, without intimating the operation or the co-operation of the presbyters concerned; which passages the reviewer leaves unnoticed. 3. He objects that in the cases of discipline exercised by Paul, Timothy and Titus were present and unnoticed, which is so much disparagement of their episcopal claims. Here also we have an easy reply: we never said, as the reviewer alleges, that Titus was in Corinth or in Ephesus when these acts of discipline respectively were inflicted; neither does he attempt to prove it. That Timothy was not in Corinth at that time, or not expected to be there, though he had been sent thither, is evident from the last chapter of the first epistle—“*if Timotheus come,*” &c.; and that the discipline mentioned had been inflicted at Ephesus before Timothy was placed there, is twice allowed by the reviewer himself; the contrary has never been maintained by us; and Paul speaks of it as a *past* occurrence in writing the first epistle to Timothy; it happened *previous* to the time of Timothy’s being put in charge of that diocese. How then stand these cases? Just as was stated in our Tract and Answer. Paul individually inflicts discipline in Corinth and Ephesus, though there were elders in both churches, who, on the Presbyterian theory, ought to have inflicted it. 4. But it is further objected, that they were *peculiar* cases; bodily disease, miraculously produced, being part of the penalty; and none but the Apostles, (the thirteen) having this miraculous power. Such we understand to be the reviewer’s argument. We think, however, it is of no force. In the case at Corinth, the offender was “delivered unto Satan, for the destruction of the flesh;” but in that at Ephesus, the offenders were only “delivered unto Satan.” Now, as to the “delivery to Satan,” it means only excommunication—so we think, with many commentators—and it certainly *need* not mean any thing more: as the conversion of men, and bringing them into the Church, was “turning them from the power of Satan unto God, that they might receive forgiveness of sins;” so when the sins of any one were “retained,” and he was excommunicated, he was ejected from the favor of God, and given back to Satan. In the Presbyterian Forms of Process, (I. 15.) one of these very passages is quoted as authority for “the highest censure of the Church.” Such was the discipline in the cases at Ephesus; and it was the act, not of the presbyters, but of an apostle. As to the expression, “the destruction of the flesh,” some commentators do not interpret it of a miraculous infliction; others do: conceding the latter, we are to remember that there were “workers of miracles” in Corinth; and therefore, if that church or its elders had the power of supreme discipline, they could have exercised it even with this extraordinary penalty, without the intervention of St. Paul; yet he alone does this act, which proves that supreme discipline was *not* entrusted to either the church or its elders. Such was the mode of passing the “highest censure” on the offender at Corinth.

It is further alleged, however, by our Rev. opponent, that in the context of one of these passages, (1 Cor. v.) “it is supposed that they [the church of Corinth] did themselves *usually* exercise discipline,” nay, that Paul “supposes that it *ought* to have been done in this case.” To these two allegations we oppose the reviewer’s own words in the next paragraph but one—“The circumstances of the early

them; all which positions will be made good in the progress of this essay. It was after the apostolic age, that the name "Bishop" was taken from the second order and appropriated to the first; as we learn from Theodoret, one of the fathers.* At first view, this difficulty respecting the names of the sacred orders may appear formidable; but if we can find the *thing* sought, i. e. an office higher than that of Presbyters or Elders, we need not regard its *name*. Irregularity in titles and designations is of so frequent occurrence, yet occasions so little actual confusion, that it ought not to be viewed as a real difficulty in the case before us. Examples to this effect crowd upon us. The original meaning of "emperor" (*imperator*) was only a general, but it was afterwards appropriated to the monarch; and the original meaning of "Bishop" was only a

churches were such as to make this *apostolic* intervention proper, and even *indispensable*. . . . In most cases their founders were with them but a few weeks, and then left them under the care of elders ordained from among themselves. Those elders would be *poorly qualified* to discharge the functions of their office. The churches must be imperfectly organized; unaccustomed to rigid discipline; exposed to many temptations; easily drawn into sin; and subject to great agitation and excitement." Now, if such *were* the condition of both elders and people at Corinth, how could Paul have expected them to exercise discipline, either in this aggravated case, or "usually?" Or how can the reviewer *imagine* that Paul looked for their action, when he declares that it was *morally impossible* for them to act? Nay, if such were "the early churches," and their elders, how can he claim any scripture whatever for their having discipline entrusted to them?—such a fact would be a final presumptive argument against interpreting Scripture to that effect. He pleads, however, the clause, "Do not ye judge them that are within" the church? So doubtless their elders did in lighter matters, even to the lesser excommunication; but the action of Paul in this case shows that they did not inflict the greater. The clause, indeed, may not refer to *official* acts, in the Corinthian church, but only to the *personal* discountenance of offenders: hence Doddridge says, "Do not even you, in your more PRIVATE CAPACITY, judge those that are within? I have taught you that every private Christian, should be concerned in his station to maintain the discipline of the Church of Christ, and to bear his testimony against disorderly walkers, which may at present have a place in it."

So of the case at Thessalonica—"If any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed."—Mr. Barnes declares that this was a direction to that church "to exercise discipline." But how can he make this appear? The natural sense of the words is that Christians, in their "private capacity," should avoid such offenders, it does not extend to official proceedings. He who contends for the latter view, must also allow that "the elect lady" exercised discipline. "If any man come unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed." Our Rev. opponent will see that his mode of arguing proves too much. He surely does not suppose that ecclesiastical discipline was committed to a "lady," or to a "lady and her children."—*From Answer to the second Review.* ED.

* Timothy is usually supposed not to have the name "apostle" given to him in Scripture, and our main argument conforms to that supposition.

b See note A.

Presbyter, but the name passed from that middle grade, to the highest. There are, again, the "president" of the United States, "presidents" of colleges, and "presidents" of societies; there are the "governor" of a commonwealth, "governors" of hospitals, and the "governor" of a jail; there are "ministers" of state, and "ministers" of religion; there are "provosts" of colleges, and "provosts-martial;" there are "elders" (senators) in a legislature, "elders" (aldermen) in a city government, "elders" (Presbyters) in the Church, and lay "elders" in some denominations; there were "consuls" in Rome, and in France, who were supreme civil magistrates, and there are "consuls" who are mere commercial agents; there are "captains" with rank in the army or militia, "captains" with much higher rank in the navy, and "captains" with no legal rank: in France, "monsieur" and "madame" are (or were) among the highest titles in the court, and are also the common appellation of respect among all ranks of the people. Here, one would say, is an almost unlimited confusion of names or designations; yet this confusion is but apparent; there is no real or practical difficulty in the use of them; custom renders it all easy and clear. So, a little reflection and practice will enable any of our readers to look in Scripture for the several sacred *offices*, independently of the *names* there, or elsewhere given them. Let us say, in analogy with some of the above examples, that there are Bishops of parishes and Bishops of dioceses; and when we find in the New Testament the name "Bishop," we must regard it as meaning the Bishop of a parish, or a Presbyter; but the Bishop of a diocese, or the highest grade of the ministry, we must there seek, *not* under that name, and independently of any name at all. We are inquiring for the thing, the fact, an order higher than Presbyters: the name is not worth a line of controversy.

There was at least as much difference between the inferior kings, Herod, Archelaus, and Agrippa, and the supreme king Caesar^d, as there is between the Presbyter-bishops of Scripture,

^c One having power to govern many churches and clergymen, whether fixed in a diocese or not.

^d Matt. ii. 1, 22. Acts xxvi. 2. xvii. 7. John xix, 15.

and the Bishops who succeed the Apostles; the mere title "king," common to all these, was far from implying that they were all of one grade.

One irregularity in regard to the application of names is particularly worthy of notice. The word "Sabbath" is applied in *Scripture* to only the Jewish day of rest; by very *common use*, however, it means the Lord's day. Now, "*the Sabbath*" is abolished by Christianity, and the observance of it discountenanced;* yet ministers of Christian denominations are constantly urging their Christian flocks to keep "*the Sabbath.*" Does any confusion of the mind result from this confusion of names? we suppose not. All concerned understand, that in *Scripture* the word means the Jewish Sabbath, while *out of Scripture* the same word is commonly applied to the Christian Sabbath. Let the same justice be done to the word "Bishop." In *Scripture* it means a Presbyter, properly so called. *Out of Scripture*, according to the usage next to universal of all ages since the sacred canon was closed, it means that sacerdotal order, higher than Presbyters, which is found in *Scripture* under the title of "Apostle."—When a Christian teacher who enjoins the observance of the day which he calls "*the Sabbath*" is asked for his New Testament authority, he has to exclude all the passages which contain that word, giving them a different application, and go to other passages which do *not* contain it; and he argues that he seeks the *thing*, not the *name*. And when we Episcopalians are asked for inspired authority for "Bishops," we do the very same; we give a different application to the passages which contain that word, and build on other passages which teach the *fact* of the existence of episcopacy, without that *appellation*. Thus secured by an example which is in high esteem with our opponents generally, may we not hope that they will withhold their censure from this portion of our argument?

Another irregularity of the same kind occurs in regard to the word "Elder." It is sometimes used for a minister or

* Col. ii. 16, 17. Gal. iv. 10.

clergyman of any grade, higher, middle, or lower;¹ but it more strictly signifies a Presbyter.⁵ Many words have both a loose and specific meaning. The word “angel” is often applied loosely;⁶ but distinctively it means certain created spirits. The word “God” is applied to angels,⁷ and idols,⁸ and human personages or magistrates;⁹ but distinctively it means the Supreme Being. The word “Deacon” means an ordinary servant, a servant of God in secular affairs, and any minister of CHRIST; but a Christian minister of the lower grade is its specific meaning.¹⁰ So with the word “Elder;” it is sometimes applied to the clergy of any grade or grades; but its appropriate application is to ministers of the second or middle order. The above remarks, it is hoped, will enable those who feel an interest in consulting Scripture on the subject before us, to do so without any embarrassment from the apparent confusion of official names or titles.

To this appeal to Scripture in regard to the question between episcopacy and parity, we now proceed.

That the apostles ordained, all agree: that Elders (Presbyters) did, we deny. We open this branch of our argument with the remark, that—Apostles and Elders (distinctively so called) had *not* equal power and rights. And we demonstrate this proposition from Scripture in the following manner.—These two classes of ministers are *distinguished* from each other in the passages which speak of them as “Apostles and Elders,”¹¹ or which enumerate “Apostles and Elders and brethren,”¹² or the laity.¹³ If “priests and levites,” if “Bishops and Deacons,”¹⁴ are allowed to be distinct orders, if “Apostles and brethren,”¹⁵ are also allowed to be distinct orders, then on the same principle, that the conjunction is not exegetical,

¹ Apostles are called “Elders” in 1 Pet. v. 1. 2 John 1, and 3 John 1. Deacons are certainly included in that designation in 1 Tim. v. 19., and probably in Acts xiv. 23. xxi. 18. and James v. 14. and possibly in Acts xi. 30.

⁵ Acts xv. 6, 23. Tit. i. 5. Acts xx. 17. 1 Pet. v. 1. ⁶ Acts xii. 15. Rev. i. 20. ix. 14. Deut. x. 17. Ps. cxvii. 7. cxxxvi. 2. ⁷ Exod. xx. 3. xxiii. 24, &c. ⁸ Exod. vii. 1. xxii. 28. Ps. lxxxii. 1, 6. cxxxviii. 1. John x. 35. ⁹ See Parkhurst on Διακονος. ¹⁰ Acts xv. 2, 4, 6, 22; xvi. 4. ¹¹ Acts xv. 23. ¹² Philip. i. 1. ¹³ Acts xi. 1.

* An expression used of the Council, in which, rank would be recognized. Special witnesses of the Resurrection, could not, *as such*, have peculiar authority in questions about idols, blood, &c. The Tinet argues better, that the Apostles were *ministerially* above the Elders.—*Answer to Review.*

Andronicus and Junia, others could be added to the list.⁴ Nor were the Apostles thus distinguished because they had seen our LORD after his resurrection; for "five hundred brethren" saw him.⁵ And, though the twelve Apostles were selected as special witnesses of the resurrection, yet others received that appellation who were not thus selected, as Timothy, Silvanus, Andronicus, Junia, &c. Nor were the Apostles thus distinguished because of their power of working miracles; for Stephen and Philip, who were both Deacons, are known to have had this power.⁶ It follows, therefore, or will not at least be questioned,* that the Apostles were distinguished from the Elders because they were *superior* to them in ministerial power and rights.⁷ And considering the nature of inherent rights—that they cannot (except in the way of punitive discipline) be taken away, or justly suspended, but are always valid—we do not allow that this superiority of the Apostles was but transient, that they kept full power from the Elders for a time, and conceded it to them afterwards. What is given in ordination, is given unreservedly; and, as it is never (except for discipline) retracted, or suspended, or modified by the giver or givers, and particularly, as in the case of the first "Elders" there is no record, and no evidence whatever, of any public decree or private agreement relating to such a retraction, or suspension,

The chief value of this fact—that Timothy is called an "apostle" in Scripture—is, its routing finally the Non-episcopal plea, that Timothy had superior power at Ephesus merely as an "evangelist." An apostle had full power, as such, and could have nothing added to it from having also the latter designation. Philip and Timothy are the only individuals to whom that designation is applied; and there is no evidence that Philip had any special power as an evangelist; neither can there be evidence to that effect in the case of Timothy, since his apostleship gave him all the power a minister can have. Farewell, then, to this puny argument! Our Rev. opponent had too much penetration and accuracy of judgment to make any use of it in either of his reviews.—*Answers to Reviews.*

⁴ It will here be sufficient to remark, that in 2 Cor. xi. 13, and Rev. ii. 2, "false Apostles" are spoken of. These could not have been, or have pretended to be, any of the eleven, or of the five next above mentioned, or Paul. Their assuming therefore the title of "Apostles" shews that there were enough *others* who had this title to make their pretended claim to it plausible. And those *others* must have been ordained, not by CHRIST, but by *men* who had his commission.—CALVIN allows Andronicus and Junia (Rom. xvi. 7.) to have been Apostles.—*Instit.* b. IV. c. iii. sect. 5. So Hammond, Menochius, Tirinus, Vorstius, Paræus, Parkhurst, Wolf, Whitby, who cites Chrysostom and Theodoret. *ib.*

⁵ 1 Cor. xv. 6. ⁶ Acts vi. 8; viii. 6. ⁷ See note z, on page 13.

* To shew that it has not been questioned, the Bishop adduces, in his answers to the reviews, ample passages from Dr. Wilson, Dr. Miller, (American Non-conformists,) Dr. Campbell, M. Henry on Eph. iv. 11., the Divines who argued with Charles I. in the Isle of Wight. Calvin *Instit.* b. iv. c. iii. sect. 4, 5; also the names of Poole (Synopsis), Burkitt, and Adam Clarke.—*Ed.*

or modification, we cannot but regard that theory as mere hypothesis; and against the taking for granted of any mere hypothesis, all sound reasoning protests.—We repeat, therefore, that the “Apostles *and* Elders” were of distinct *orders*; as truly so, as were the “brethren” or laity a third class, different from both the others.

If these views of Scripture and of the nature of inherent rights of office, be allowed, as we think they ought to be, then we have proved in favour of episcopacy, that there was originally a sacred office superior to that of “Elders” or Presbyters. And this is substantiating nearly the whole episcopal claim.

But the defenders of parity reject these our views of Scripture and official rights, and build their system on the theory which we have pronounced to be mere hypothesis. While they grant the superiority of the Apostles, they contend that the subordination of the Elders was but a transient regulation, required by the exigencies of the then new Church; and that as churches became settled, the whole ministerial power rested in the Elders, no part of it being any longer withheld from them. The proof they allege is, that the “Elders” are said in the New Testament to have ordained and exercised full government and discipline. In answer we assert, 1. that there is *no* scriptural evidence that “Elders” ever obtained or exercised the right [or the complete right] of ordination; but that, 2. there was *continued*, as had begun in the Apostles, an order of ministers *superior* to the Elders. Both these assertions we can prove. And under the latter head it will appear that Elders did not exercise discipline over the clergy.

1. There is no Scripture evidence that mere Elders [Presbyters] ordained.

Excluding a few unavailing appeals to Scripture made by some of our opponents, but which we think will be allowed to have the effect of weakening their cause^x there are but two passages which can even plausibly be claimed in favour of presbyterian ordination. Yet by neither of these passages can that practice be substantiated.

^x As the facts, that there was more than one ordainer in Acts i. 26, and xiv. 23. The answer is, that the ordainers were Apostles, not mere Presbyters.

The first is Acts xiii. 1, 2, 3. Five persons called "prophets and teachers," at Antioch, among whom Barnabas is named first and Saul last, are directed by the HOLY GHOST, "separate me Barnabas and Saul for the *work* whereunto I have called them;" which the other three accordingly did, by fasting and prayer, and the imposition of hands, and then sent them away. This transaction is sometimes presumed to have been the ordination of Barnabas and Saul to the one sacred order of parity; and as it was performed by those who were only "prophets and teachers," it is claimed as a scriptural example of presbyterian ordination. But this claim may be unanswerably refuted.* 1. Barnabas and Saul are themselves here called "prophets and teachers," and are said to have "ministered to the Lord," as well as the other three; of course, if these three were in orders, the other two were likewise, before this laying on of hands. This transaction, therefore, *if* an ordination, must have been a second and of course higher one; which is inconsistent with parity. If it was not an ordination, as it certainly was not, it was a mere setting apart of those two Apostles to a particular field of duty, which has no bearing on the question before us. 2. Paul had been a preacher long before this occurrence,[†] and Barnabas also,[‡] which facts, together with that of their "ministering to the Lord," as already mentioned, are proof positive that they held the sacred commission before this laying on of hands: which of course, we repeat, must have been either a second and higher ordination, which is fatal to parity, or else no ordination, but only a separation to a particular field of duty, to a special "work." 3. That this transaction at Antioch related only to a special missionary "work," will be found sufficiently clear by those who will trace Paul and Barnabas through that work, from Acts xiii. 4. to xiv. 26. where its completion is recorded—"and thence sailed to Antioch, from whence they had been recommended to the grace of God for the *work* which *they* *fulfilled*." This "work," their missionary tour, *being* "fulfilled," all was fulfilled that had been required by the HOLY GHOST when he had them "separated," or "recommended

* Acts ix. 20—22, 27—29.

† Acts xi. 25, 26.

to the grace of GOD,"—"for the *work* to which he had called them." This call, therefore, this separation, this work, related only to a particular mission. And *this* laying on of hands was no ordination, but a lesser ceremony, which has no bearing on the controversy between parity and episcopacy. 4. The most explicit proof that this was not an ordination, is found in Gal. i. 1. where Paul declares himself to be "an Apostle not of men, neither by man, but by JESUS CHRIST and GOD the FATHER." Not *of* men, neither *by* man: is not such language an absolute exclusion of all human agency in Paul's ordination? What other language could add to its strength? None but that which immediately follows: "*by* JESUS CHRIST and GOD the FATHER." Paul having been made an Apostle by the Saviour in person, when he appeared to him on the road to Damascus,^a it could not have been that the transaction at Antioch was his ordination.^b And if in his case that ceremony meant not ordination, it of course meant it not in the case of Barnabas. When the latter had been made an Apostle, we know not; neither do we know when James the brother of the LORD, Silvanus, Timothy, &c. were admitted to that office.

This first claim to Scripture in behalf of presbyterian ordination cannot therefore be substantiated; inasmuch as an act of ordination is not, and cannot be implied in the passage appealed to. Should any think otherwise, they must not only refute the

^a Acts xxvi. 16, 17, 18.

^b The following additional proofs are worthy of notice. 1. In Rom. i. 5. 1 Cor. i. 17, and 1 Tim. i. 1, Paul asserts that his apostolical commission was from CHRIST. 2. In the first verses respectively of 1 Cor. 2 Cor. Ephes. Col. and 2 Tim. he declares himself an apostle "through" or "by the will of God." 3. In Gal. i. 17, speaking of the period "immediately" after his conversion, he says that he went not to those who "were *Apostles before him*;" of course he regarded himself as an Apostle at that period, and from the moment that CHRIST had appeared to him. 4. In 1 Tim. ii. 7, he asserts his apostleship with a strong asseveration—"whereunto I am ordained a preacher and an Apostle, (*I speak the truth in CHRIST and lie not,*) &c." Had his ordination been performed by men, it would have been well known, as in ordinary cases; had it been performed, as alleged, at Antioch, it would have had peculiar publicity, and such a mode of asserting it would have been out of place and even improper in St. Paul. But his commission having been given him by CHRIST personally, and the men present at the time not understanding the words then pronounced (Acts xxii. 9.) it was both natural and correct, in declaring that he *was* thus commissioned, to use solemn asseverations and pledge his veracity. This was enough for ordinary purposes. The final proof of his declaration and his asseverations was the performance of miracles.

above arguments, but make it appear also from Scripture that the supposed ordainers were mere Presbyters ; for the appellations “prophets and teachers” are far from settling this point. If Barnabas and Paul, to whom those titles are given, are to be regarded as laymen about to be ordained, why not regard the other three as laymen also, holding a lay ordination? the one may as well be *taken for granted* as the other ; for we read that laymen and even lay-women “prophesied” in the age of inspiration. Or if the three supposed ordainers called “prophets and teachers” were clergymen, they may have been Apostles, superior to Elders, since Silas is called both a “prophet” and an “Apostle,”^d and the prophets are called the “brethren” of the Apostle John ;^e the Apostle Paul calls himself a “teacher.”^f Besides ; it has been shown that Paul, here classed with “prophets and teachers,” was also at this time an Apostle ; and does not this fact afford presumptive argument that the other four whose names stand *above* his in the list contained in the passage, were also of apostolic rank ? In view of these many difficulties, we may securely affirm, that it is impossible to bring any evidence whatever that this transaction at Antioch was an ordination by Presbyters. We have, indeed, shown that it was not an ordination of any kind. And we therefore dismiss the claim of non-episcopalians to *this* passage of the New Testament.

Only one other passage is claimed for presbyterian ordination—“neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the *presbytery*.” (1 Tim. iv. 14.) This is regarded by our non-episcopal brethren as the record of a presbyterian ordination. Let us inquire, however, whether the transaction *was* an ordination ? and whether, if so, it was a *presbyterian* ordination ?

Was the laying on of hands on Timothy here mentioned, an ordination ? It cannot, at least, be proved. And, comparing Scripture with Scripture, are we not justified in regarding it as

^c 1 Cor. xi. 5. Acts xix. 6. and xxi. 9.

^d Acts xv. 32. 1 Thess. ii. 6. comp. with i. 1.

^e Rev. xxii. 9.

^f 1 Tim. ii. 7. 2 Tim. i. 11.

a transaction similar to the one we have just seen in the case of Barnabas and Saul? In both cases there was the ceremony of the imposition of hands. And the dictation of the HOLY GHOST to the "prophets" in the one case, corresponds with the "prophecy," or inspired designation of the individual in the other case; a designation previously adverted to by St. Paul, "this charge I commit unto thee, son Timothy, according to the *prophecies* which went before on thee."^c We submit this view of the transaction performed by those called the "presbytery" to the candid judgment of our readers. If they should allow that it probably refers to an inspired separation, of one already in the ministry, to a particular field of duty—to the "charge committed to him" in form by St. Paul, corresponding with "the work" to which Saul and Barnabas were separated—a practice which must of course have ceased with the gift of inspiration—they will see that it was *not* an ordination that was performed by the "presbytery," but only a "recommending of Timothy to the grace of God for the work he was to fulfil." The ordination of Timothy may be alluded to by St. Paul in the second epistle, "the gift of God, which is in thee, by the putting on of my hands."^d If so, it was an ordination by an Apostle, as is the uniform record elsewhere in the New Testament. If not, then Timothy's ordination is nowhere specifically mentioned, but is to be inferred, as in other cases: and, in this view, both these passages are unconnected with the controversy before us.

But our non-episcopal brethren generally regard the passage in question as referring to the ordination of Timothy. Let us meet them on this ground.

Was it a presbyterian ordination? We first reply, that eminent authority has declared the word "presbytery" to mean the *office* to which Timothy was ordained, not the *persons* who ordained him; so that the passage would read—"with the laying on of hands to confer the *presbyterate*," or presbytery-ship, or the clerical office; in which view, the ordainer of

^c 1 Tim. i. 18. See also M'KNIGHT's note on the passage.

^d 2 Tim. i. 6.

Timothy was St. Paul himself, as mentioned in the clause just quoted from the second epistle. On this point, we adduce a passage from GROTIUS. Speaking of Presbyters laying on their hands near those of a Bishop, he proceeds—"I do not dare to bring in confirmation of this, that expression of Paul's of the *imposition of the hands of the presbytery*, because I see that JEROME, AMBROSE, and other ancients, and CALVIN, certainly the chief of all the moderns, interpret '*presbyterium*' in that place not *an assembly*, but the *office* to which Timothy was promoted*: and indeed he who is conversant with the councils and the writings of the fathers, cannot be ignorant that '*presbyterium*,' as '*episcopatus*' and as '*diaconatus*' are the names of offices. Add, that it appears that Paul laid hands on Timothy."ⁱ By the interpretation of the word "presbytery"—that it means not the ordainers, but the office conferred—we remove all appearance of discrepancy between that passage and the one in which Paul speaks of the imposition of *his* hands. And, to make the least of the above opinion of several fathers, and CALVIN, and GROTIUS, does not their authority render *doubtful* the application of the passage before us to a body of presbyterian ordainers?—Should it be said, however, that the word "presbyterate or presbytership" proves Timothy to have been then ordained a Presbyter merely, we would neutralize that argument by appealing to 1 Thess. ii. 6, (comp. with i. 1.) where he is called an "Apostle." We would also advert to the fact, that however distinct may have been the three above Latin names for the three grades of sacerdotal office, those names of office were, in the Greek, and at an earlier period, applied but loosely. At least, they were so in the New Testament. Thus we read, "this ministry [*deaconship*] and *apostleship*"^k for the office to which Matthias was admitted: "I am

ⁱ See Dr. COOKE's Essay, p. 363.

^k Acts i. 25.

^l The Reviewer in the Biblical Repository objects that Calvin held a different view afterward. Not exactly true; but if it were, he still allowed this one to be reasonable. Dr. Bowden made this reply long ago, as the reviewer should have known. See also our second Answer to Mr. Barnes. Dr. Cooke, we now observe, has answered still more effectually. (Essay, p. 175; Answer, p. 21.) The Institutes, in which Calvin made this concession, were *first* published before his Commentary, in which he partly revokes it; but *successive editions* of the former, still making the concession, were published till "five years before he died."

the *apostle* of the Gentiles, I magnify mine office" [my *deaconship*] "the ministry [*deaconship*] which I have received," approving ourselves as the ministers [*deacons*] of GOD,"¹ are passages applied by St. Paul to himself; we also read, "who then is Paul, and who is Apollos, but ministers [*deacons*] by whom ye believed;"^m and "do the work of an *evangelist*, make full proof of thy ministry" [*deaconship*] "thou shalt be a good minister [*deacon*] of JESUS CHRIST," are admonitions addressed to Timothy.ⁿ These passages, not to cite here other like ones, while they may be said to go towards proving that *if* there be only one sacred order, it must be the order of Deacons, answer irrefragably all that might be suggested to the disadvantage of episcopacy from the application of the word "presbytery" to the sacred office to which Timothy was ordained: since, if presbyterate or presbytership means that he was but a Presbyter, deaconship must mean that he, and Matthias, and Paul, and Apollos, were but Deacons. In short, as all experienced interpreters are aware, and as in this controversy Episcopalians always assert, we look not to Scripture for official *names* of any kind, but only for official *powers*; and Timothy, we there find, has a higher degree of power than the word *Presbyterium*, as distinguished from *Episcopatus* and *Diaconatus*, would allow him. The word "presbytery" then, according to the mode of interpretation now before us, though it refer to office, does not designate a subdivision of office, but alludes generally to the *clerical* office conferred on Timothy.

But, granting to our opponents that "the presbytery" means here, not the office given to Timothy, but, as they contend, a body of Elders, and that his ordination is the transaction referred to—we again meet them on the question, was it a presbyterian ordination? And here we ask—of whom was this ordaining "presbytery" composed? for the whole question centres in the meaning of that word. A presbytery means a body of Elders; and taken alone it can be interpreted of any kind of Elders. Those, for example, who think they find in Scripture what are

¹ Rom. xi. 13. Acts xx. 24. 2 Cor. vi. 4.

^m 1 Cor. iii. 2.

ⁿ 2 Tim. iv. 5. 1 Tim. iv. 6.

called ruling-elders, may regard this presbytery as having been made up of them; and, if they were not contradicted by other passages, they might here claim a shadow of proof for lay-orders. Others may assert that the grade called Presbyters made up this presbytery. Or, as St. Peter and St. John call themselves "Elders,"^o this presbytery may have consisted of Apostles. Or, lastly, it may have been composed of any two of the kinds of Elders mentioned, or of all the three kinds uniting in the imposition of hands on Timothy; there may have been ruling-elders and Presbyters, or Presbyters and one or more Apostles, or ruling-elders and one or more Apostles, or ruling-elders and Presbyters and Apostles. There are then no less than seven modes, if we seek no further evidence, in which this "presbytery" *may* have been composed. Or, if we exclude ruling-elders, there are three modes in which it may have been formed; of Presbyters only, of Apostles only, and of one or more Apostles and Presbyters united. The mere expression "presbytery" therefore, does not *explain itself*, and cannot of itself be adduced in favour of parity.

If, however, it be urged, that the *specific* meaning of the word "Elder" should have the preference, so as to place Presbyters only in this ordaining "presbytery;" we answer—that the *specific* meaning of the title of an *individual* officer is far from extending necessarily to the similar title of a *body* or an *office*. We have just noticed an objection kindred with this: but it may not be improper to add some further illustrations of the uncertainty of official names. Thus we say, the Jewish "priesthood," including in that term, with the priests, the superior order of high-priests, and the inferior one of levites. Thus also we have the phrases, "ministry [literally *deaconship*] of reconciliation," and the expressions "that the ministry [*deaconship*] be not blamed," seeing we have this ministry" [*deaconship*] "putting me into the ministry" [*deaconship*]; and more especially "Apostles, prophets, evangelists," &c. are *all* said to have been given "for the work of the ministry" [*deaconship*];^p in all which

^o 1 Pet. v. 1. 2 John 1. 3 John 1.

^p 2 Cor. v. 18. vi. 3. iv. 1. 1 Tim. i. 12. Ephes. iv. 11, 12.

passages the word deaconship, *διακονία*, the appellation strictly of a sacred body of men, or of their office, includes, nay signifies chiefly, those who were superior to Deacons. The word "presbytery" therefore, being no more definite than "ministry or deaconship," cannot *explain itself* in favour of our opponents. It can only be defined "a body of clergymen."¹ And these clergymen may have been in part or entirely Apostles, who were superior to Presbyters.

It is evident, therefore, we repeat, that this passage, *if* it refer to an ordination, cannot be interpreted without light from other Scriptures. To this light, therefore, we refer.

The "presbytery," we have seen, may have consisted of Apostles only, or of one or more Apostles joined with others. In conformity with this suggestion, we find St. Paul writing to Timothy, "that thou stir up the gift of God, which is in thee by putting on of *my* hands."² Now, the same reasons which make the passage respecting the laying on of the hands of the *presbytery* apply to ordination—the same reasons will make this other passage, respecting the putting on of *Paul's* hands, apply to that identical ceremony; unless indeed a second and higher ordination be here supposed, which however destroys parity, and which, of course, parity cannot adduce in its own behalf. In the ordination, therefore, of Timothy, Paul had at least a share; that *Apostle* laid on his hands, whoever else belonged to the ordaining "presbytery." It cannot of course be claimed as a presbyterian, but was an apostolical ordination. And thus the allegations of our opponents from this passage, in support of the ordaining powers of mere "Elders," are overturned. We have proved, that Presbyters alone did *not* perform the ordination, granting the transaction to have been one, but that an Apostle actually belonged, or else was added for this purpose, to the body called a "presbytery."³

¹ The word "presbyterate or presbytership" also means, as just shown, nothing more specific than "the clerical office." The word "bishopric" (Acts i. 20,) has, on the same principles, no stricter signification. The present writer is not aware of any instance in Scripture in which the *specific* meaning of a name of office has necessarily the preference; perhaps the word "apostleship" is an exception; it is used only of those known to have been Apostles.

² 2 Tim. i. 6.

³ IGNATIUS, well known for his zeal for episcopacy, and martyred about the year 110, calls the *Apostles* the "presbytery of the Church." *Epist. to the Philadelphians*, Sect. 5.

It is worthy also of note, that St. Paul makes the following distinction in regard to his own agency and that of the others in this supposed ordination—"by the putting on of my hands"—"*with* the laying on of the hands of the presbytery." Such a distinction may justly be regarded as intimating that the *virtue* of the ordaining act flowed from Paul; while the Presbytery, or the rest of that body, if he were included in it, expressed only *consent*.

On the whole: Can it be denied, that a cautious and candid, interpretation of the two passages said to relate to the ordination of Timothy, requires that a minister be present who holds the [ordinary and uninspired portion of the] rank and rights of an Apostle, to give ordaining power to any body called a presbytery? Were there even no explicit evidence in our favour in the other parts of Scripture, the episcopal theory would be at least as good a key as that of parity to the meaning of the word "presbytery." And considering the above distinction of "by" and "with," our theory is obviously the better of the two. Yet here the non-episcopal argument from Scripture is exhausted. Its strongest proof has been demonstrated to be but barely consistent with parity, while it is more consistent with episcopacy. We dismiss therefore the claim of our opponents to this, the only passage of Scripture, besides the one before dismissed, to which they could raise any pretensions.

Let our readers now be reminded, that we before showed "*Apostles and Elders*" to have been distinct classes of ministers, as distinct as were the "brethren" or laity from both. That the former ordained, is allowed on all hands, and is clear from Scripture.^t But we have now demonstrated that there is no inspired authority for the claim that mere Elders [Presbyters] ordained—none, at any period of the apostolical age. Of course, there is no scriptural proof that such Elders have the *right* to ordain. To adduce evidence of their enjoying such a right, was incumbent on parity; But having failed to do so, it cannot ask of us to allow such a right without evidence. It cannot be proved, and it is not to be allowed without proof, that mere Presbyters either performed the ordinations mentioned in Scrip-

^t Acts i. 26. vi. 6. xiv. 23. 2 Tim. i. 6.

ture, or are there said to have the right to perform such acts. This position cannot be overturned.

2. All that is now incumbent on episcopacy is—to show that the above distinction between Elders and a grade superior to them, in regard especially to the power of ordaining, was so persevered in as to indicate that it was a *permanent* arrangement, and not designed to be but temporary. To this final branch of our argument, which is also an independent, and very prominent argument, for episcopacy, we now proceed.

Let any one read Acts xx. 28 to 35, and consider well what St. Paul there gives as a charge to the *Elders* (Presbyters or Presbyter-Bishops) of Ephesus.* Then let him read the two epistles to Timothy, and reflect candidly on the charge which the same Apostle gives to him personally, *Timothy* at Ephesus. And, after this comparison of the charges, let him decide whether Scripture does not set that one individual *above* those Elders, in ecclesiastical rights, and particularly, in regard to the power of ordaining.—Or, if such an inquirer feel any doubt, as to the positiveness with which the superiority of Timothy is asserted, let him conscientiously determine what are the *intimations* of Scripture on this subject—which way the balance of proof inclines. To us the proof seems absolute: but it is enough for a rightly disposed mind that it only preponderate. Examine then, these two portions of the New Testament; and first, that relating to the Elders.

In Acts xx. 28, &c. the Elders of Ephesus are charged—to

* As to the objection that Paul says nothing of a bishop proper, or rather of the want of one, to the Ephesian elders—why should he have done so? His leaving them did not deprive them of the apostolical Episcopacy, as exercised *at large*—and this they knew very well. Episcopacy as exercised *by restraint*, each bishop having his particular diocese, was only another arrangement of the same ministry. James was bishop of the diocese of Jerusalem.* With this exception, we read, perhaps, of no dioceses till the special connection of Timothy with Ephesus, of Titus with Crete, and of the ‘seven angels’ with their respective churches. And even if these nine are not allowed to have been diocesans, it still is no proof that they were not bishops proper. That proof we derive from the record of their *powers*; and those powers were theirs fully and for life, whether exercised in any one place for a week, or for “many months,” or for “years,” or till they descended to the tomb. They had the “*prelatical* character;” the question whether they exercised it under *diocesan* restrictions, is one of no moment whatever in our controversy with Non-episcopalianism—It concerns not them, but only our own communion. The point is—Do we find bishops proper in Scripture?—*Answer to Reviewer in the Biblical Repertory.*

* Hence Paul sends to *James* (Acts xii. 17.) *James* decides in the Synod (Acts xv. 19.) Judas and Silas come from *James* (Gal. ii. 12.) Luke and Paul go up to *James* (Acts xxi. 18.)—Ed.

take heed to themselves—to take heed to all the flock over which the HOLY GHOST had made them overseers—to feed the Church of God—and, remembering the Apostle's warnings for three years, to watch against the grievous wolves that would assail the flock, and against those from among themselves who would speak perverse things. These are the four points (or three, if the second and third be united) of the admonition left with them by St. Paul; to which another may be added, from verse 35, concerning industry, and charity to the “weak.” Now, what is there in this admonition or charge which shows that these Elders had the power of clerical discipline? surely nothing. They are to be cautious themselves, and to watch against false teachers; but no power is intimated to depose from office, either, one of their own number, or, an unsound minister coming among them. They are to “feed,” or perhaps (as the word is sometimes translated) rule^u the Church; *i. e.* they are to “tend it as shepherds.” The “Church” of course means here the “flock” before mentioned, or the laity;^v for shepherds do not tend or rule shepherds, unless it be that there are *superior* shepherds among them, who have received such authority from their common master or employer. Government of the clergy, therefore, these Elders had not, as far as appears, within their own body. And not a trace, or hint is there, of their having had the right to ordain.

We may here add, that the right of these Elders to govern and ordain, cannot be claimed, as resulting from construction or implication; for every passage in Scripture which asserts or intimates power over the clergy, gives that power to Apostles, or else to Timothy and Titus, or to the “angels” of the seven Churches in Asia; and these cannot be proved to have been mere Presbyters, but were, as we have shown in regard to the Apostles, and are now showing in regard to the rest, distinct and superior officers. Constructive or implied powers can only be inferred in the absence of positive evidence; and as there is positive evidence in other passages, nothing of implication can

^u See note B.

^v See PARKHURST on ποιμαίνω.

^w As in Acts xv. 4, 22. It is simply possible that Deacons are included in such passages.

be valid here. The positive evidence is against parity; nor can construction be resorted to for its relief.—Nor is a resort to such construction suggested by the *spirit* of Paul's address to these Elders, since the theory which asks no construction, is quite as congenial with its several expressions, as that which requires it. On the episcopal theory, indeed, there can be no final authority over the clergy without a Bishop; but it is not contrary to that theory, that Presbyters, in such a case, exercise much spiritual discipline over the laity: they may repel from the communion, which is a very high act of "ruling;" and there being no Bishop, there can be no appeal from such a sentence. Among us, a diocese without a Bishop "rules the flock" in many respects, but has no final or executive authority over its clergy; and Ephesus was without a Bishop when Paul addressed the Elders, Timothy not having been placed over that Church till some time afterwards.* As therefore the episcopal theory suits this address perfectly, without a resort to constructive or implied powers, such a resort in behalf of the Elders is unnecessary, is gratuitous, and, of course, is an unsound mode of interpretation.

The functions then of the Elders of Ephesus, as developed in Acts xx. were only pastoral; they were to feed, tend, rule the *flock*, and take heed to them, and watching for them, were to warn them against false teachers. As St. Paul elsewhere expresses the duty of Bishops, (Presbyter-bishops,) they are to "take care of the Church of God;"† the "Church," meaning of course the laity, as just observed in regard to Acts xx. 28. Or, as St. Peter expresses that duty, they are to "take the oversight" of the "*flock*" which they "*feed*."‡ These, we believe, are *all* the rights named in Scripture as belonging to Elders. Whatever higher privileges are there specified or adverted to (except the bare possibility of their having been united with Paul in the "presbytery" which is supposed to have ordained Timothy) are invariably ascribed to Apostles, or

* The date of the placing of Timothy at Ephesus is discussed in McKnight on the *Epistles*, Vol. IV. p. 156; in the Church Register for 1827, Nos. 12 to 17; and in the Protestant Episcopalian for May, 1831.

† 1 Tim. iii. 5.

‡ 1 Pet. v. 2.

to the other persons before mentioned, as Timothy, Titus, and the “angels” of the seven Churches.

Compare now with this sum total of power assigned in Scripture to mere Elders or Presbyters, that of *Timothy* at Ephesus, the very city and region in which those addressed by Paul in Acts xx. resided and ministered. Look through the two epistles addressed to that individual by the great Apostle, and mark the *explicit* manner in which the right of governing the clergy and of ordaining is ascribed to him personally—every part of both epistles being addressed to him in the singular number—“this charge I commit unto *thee*, son Timothy”—“these things write I unto *thee*, that *thou* mightest know how to behave *thyself* in the house of God”—“if *thou* put the brethren in remembrance of these things.”^a Observe the same address to him in the singular number, when clerical government and discipline are spoken of—“that *thou* mightest charge some that they teach no other (no false) doctrine”—“against an Elder receive not [*thou*] an accusation, but before two or three witnesses”—“them [those of the Elders thus accused] that sin, rebuke [*thou*] before all, that others also may fear”—“I charge *thee* . . . that *thou* observe these things [these rules of clerical discipline, &c.] without preferring one before another, doing nothing by partiality.”^b Observe particularly *his* right to ordain—the qualifications of Bishops (Presbyter-bishops) and Deacons are addressed to him, “these things write I unto *thee*”^c—he is afterwards admonished, in regard to the ordaining of these two inferior orders, “lay [*thou*] hands suddenly on no man”—and again, “the things which thou hast heard of me, the same commit *thou* to faithful men, who shall be able to teach others also,”^d i. e. to men who are both sound in the faith and apt to teach. Observe, moreover, that while to the Elders of Ephesus, Paul alludes to ministers who would “speak *perverse things*,”^e yet gives not a hint of *their* exercising discipline upon such offenders; to Timothy he

^a 1 Tim. i. 18; iii. 14, 15; iv. 6.

^c 1 Tim. iii. 1—14.

^e Acts xx. 30.

^b 1 Tim. i. 3; v. 19, 20, 21.

^d 1 Tim. v. 22. 2 Tim. ii. 2.

mentions that very error, and in terms entirely equivalent, as having occurred at Ephesus, calling it the “teaching of other or *false doctrine*,” and desires *him* to check it—“that *thou* mightest charge some that they teach no other doctrine”—and it is afterwards added, respecting the clergy, who thus, or otherwise, were in fault, “them that sin rebuke *thou*.” Teaching “other doctrine” and speaking “perverse things” are one and the same offence; the correction of it is no where committed to the Elders; to Timothy it is here expressly committed.

Is it not evident, abundantly evident, that Timothy had supreme power over the clergy at Ephesus, and the full right to ordain? Comparing these many passages, and the tenor and spirit of the entire epistles, with the before cited address to the Elders of Ephesus, can any one require stronger proof of episcopacy, or stronger disproof of parity? Did not the ministry at Ephesus consist of three orders—Timothy first, the Elders (or Presbyter-bishops) next, and Deacons last?—it clearly did.

Compare again that address, and all that is recorded of mere elders, with the epistle to Titus. Examine *his* powers in the island of Crete. To *him* are specified the due qualifications of a Presbyter-bishop or Elder.^s His clear credential from the Apostle Paul is, “for this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and [that *thou* shouldest] ordain Elders in every city, as I had appointed *thee*”—and again, “a man that is an heretic, after the first and second admonition [do *thou*] reject:”^h ordination, admonition, and rejection (or degradation and excommunication,) are all committed to Titus personally. The Elders, as already seen, had no power given them to “reject” those who should speak “perverse things” or “heresy;” Titus *had* that power.ⁱ All this, agrees perfectly with the case of Timothy. And nothing

ⁱ 1 Tim. i. 3; v. 20.

^s Tit. i. 6—9.

^h Tit. i. 5; iii. 10.

ⁱ The expression “*perverse things*,” the teachers of which the Elders had no power to condemn, agrees with that used respecting the heretic, “such is *subverted*,” whom Titus had power to reject. The words are, *ἀστροπύπρω* and *ἐξερπανται*.

like it can be shown any where in Scripture, of any who are there distinctively called Elders or Presbyters. Is it not clear, then, that the recorded powers of Titus, make him an officer of a grade superior to that which we must assign, resting only on the sacred record, to such Elders? This is Episcopacy.

Compare, yet again, all that is recorded of Elders, with the epistles to the "angels" of the seven Churches of Asia.* Each of those Churches is addressed, not through its clergy at large, but through its "angel" or chief officer: this alone is a very strong argument against parity and in favour of episcopacy. One of those Churches was Ephesus; and when we read concerning its angel, "*thou* hast tried them which say they are Apostles, and are not, and hast found them liars," do we require further evidence that what Timothy, the chief officer there, was in the year 65, in regard to the supreme right of discipline over the clergy, the same was its chief officer when this book was written, in the year 96? Let us examine also other passages. In each of these small epistles, the "angel" is made responsible individually for the errors of the respective Churches, and is commended individually for their respective merits: and this, although there must have been several or many Elders in each of those Churches, as there were in Ephesus thirty or forty years before. Observe the emphatic use of the singular number in the address to each of the angels—"I know *thy* works,"^a is the clear and strong language directed to them all successively, implying the responsibility,

* As to the "angels" of the seven Asiatic churches, the reviewer is as unfortunate in discussing their case, as in the rest of his remarks. He mentions the theory, that the term "angel" means "the collective ministry in those churches respectively"—a mere theory, and too fanciful to be worth an argument; for it may as well be extended to the "collective" communicants, a theory too which decides nothing; for the "collective ministry" may as justly be said to have included a bishop proper as to have been without one. But further, asks the reviewer, why are not the "angels" called apostles or bishops, if they were such? For a very sufficient reason, we reply. These "angels" were addressed just at the time, when, as we learn from other sources, the name of apostle was about being relinquished to those individuals so called in Scripture, and the name bishop was *in transitu* from the second order to the first; the former title was losing, or beginning to lose, its more general application; and the latter had not yet acquired its final appropriation.—*From answer to Review in the Biblical Repository*. Ed.

^b Rev. ii. iii.

—Acts xx. 17.

¹ Rev. ii. 2.

^a Rev. ii. 2, 9, 13, 19: iii. 1, 8, 15.

not of a Church at large, or of its clergy at large, but of the head or governor individually. To the same effect we read, as commendations of these angels—"thou holdest fast my name"—"thou hast a few names which have not defiled their garments"—"I have set before thee an open door"—"thou hast a little strength, and hast kept my word"—and, on the other hand, they are thus rebuked—"I have a few things against thee"—"because thou hast them that hold the doctrine of Balaam"—"thou sufferest that woman Jezebel . . . to teach, &c."—"if thou shalt not watch, I will come on thee as a thief"—"thou art neither hot nor cold." Similar to these are the warnings of CHRIST to these "angels," all implying their individual responsibility for the faults of the Churches,— "remember [thou] from whence thou art fallen, and repent [thou] and do [thou] the first works"—"repent [thou] or else I will come unto thee quickly"—"be [thou] watchful, and strengthen [thou] the things which remain"—"hold [thou] fast that which thou hast"—"be [thou] zealous, and repent" [thou]. There are other like passages; indeed these seven epistles are nearly made up of them. The individual called "the angel" is, in each case, identified with his Church, and his Church with him. And in the few places where the language addressed to the Churches by the Saviour is in the plural number, it is addressed to them generally, no particular reference being made to their Elders, as if they shared the responsibility. On the contrary, we find this peculiarly strong expression in the admonition to the angel of the Ephesian Church, where, as has been fully shown, there were many Elders or Presbyters, "I will remove thy candlestick [thy Church] out of his place, except thou repent," not the Church of the Presbytery, nor even of thy Presbytery, but "thy Church." Surely a diocesan is here.

Test, then, by these seven epistles, by each of them and all of them, the episcopal and presbyterian theories, and see which

^o Rev. ii. 13; iii. 4, 8.

^p Rev. ii. 14, 20; iii. 3, 15.

^q Rev. ii. 5, 16; iii. 2, 11, 19.

^r Rev. ii. 10, 23—25.

^s See note C.

^t Rev. ii. 5. In Rev. i. 20, the candlesticks are said to be the Churches.

best agrees with their letter and their spirit; most assuredly they are Episcopacy from beginning to end. Connect these epistles with those to Timothy and Titus; and decide whether they do not all proclaim Episcopacy. Compare this entire connected evidence with all that is recorded concerning the powers of mere Elders; and let the spirit of candour and impartiality determine whether Episcopacy does not even triumph in the abundance of its scriptural proofs.^a

And let it be observed that we have made no use of those scriptures which merely *agree* with Episcopacy, or tend to *illustrate* the affairs of the apostolic Church according to that theory, but only of those which are *its demonstration*. And this, we think, is complete.

All minds, however, do not appreciate evidence equally. Let then our argument be rated at its lowest value, and it will be sufficient. Is there anything like positive proof in Scripture, that mere Elders [or Presbyter-bishops] had the power of supreme discipline over the clergy, or ordained without the co-operation of a minister of higher authority? there certainly is not, as we have fully shown. Is there not, however, in Scripture, proof absolutely positive that persons of higher authority than Elders did ordain, and did possess the supreme right of clerical discipline? there certainly is, as we have most abundantly demonstrated. Is there not, moreover, positive scriptural proof that these high powers, superior to those ascribed to mere elders, existed in other individuals than the original Apostles, and continued in the possession of such officers to the latest date in the inspired volume? it cannot be reasonably questioned. Now, let the reader estimate all this evidence as low as he pleases, it is evidence *enough* for Episcopacy. A *hint* concerning the will of God should be imperative with every humble and conscientious believer. The slightest preponderance of proof when all has been investigated, should be sufficient for a candid mind.—Let then such considerations have their due weight with those who may think that our argument comes short of demonstration.

^a For further remarks on the *permanent* obligation of Episcopacy, see Note D. And concerning the plea of *necessity* for departing from that ministry, see Note E.

We are persuaded, however, that to strict and severe reasoners it will appear a very close approximation to demonstrative proof. Of such reasoners we ask—can a single step be made in applying Scripture to the support of parity, without *taking something for granted?*^v if there be an argument for parity free from this objection, the present writer does not recollect to have seen it. On the other hand, is not the scriptural argument for Episcopacy *a regular induction from scriptural facts?* we are persuaded that no impartial mind will answer in the negative.

We assert, therefore, in conclusion, that the episcopal ministry alone has the authority of the inspired writers. All the facts, all the examples they record, without one clear exception, show that such was the ministry of the apostolic age. We therefore now add this other assertion—that such was the ministry alluded to by the Apostle when he wrote, “*remember them which have the rule over you, who have spoken to you the word of God, . . . obey them that have the rule over you, and submit yourselves, for they watch for your souls as they that must give account.*”^w Whether such an injunction taken in connexion with what has been proved in this essay, does not amount to an inspired *command* to conform to the episcopal ministry, is left, with prayer for their right direction and decision, to the consciences respectively of our readers.

^v See Note F.

^w Heb. xiii. 7. 17. See also note G. for a refutation of the objection, that monarchy has as good scriptural authority as Episcopacy.

POSTSCRIPT.

On the plea of Parity—that Timothy acted as an “Evangelist.”

Parity alleges that Timothy exercised supreme authority in the Church at Ephesus as an “Evangelist;”^a and that that office, like (on their theory) the entire apostolic supremacy, was but temporary; and that thus, in a short period, the whole clerical power rested in the one grade of Elders or Presbyters.

To this allegation, in all its parts, we have several conclusive answers.—1. Timothy is called an “Apostle”^b as well as an “evangelist;” and as he thus had the highest ecclesiastical power in virtue of the apostolic office, the appellation “evangelist” could add nothing to it. Neither, of course, can any inference bearing on the episcopal controversy be drawn from that appellation.—2. It does not appear that evangelists had, as such, any particular rank in the ministry. Philip, the Deacon, was an “evangelist;”^c in Ephes. iv. 11. “evangelists are put after “prophets;” in 1 Cor. xii. 28. they are not included at all; it appears also that some of the laity did the work of evangelizing;^d and yet Timothy, an Apostle, is directed, we see, to do the same work. To rely therefore on the mere title “evangelist” in proof of any thing which is to affect our controversy, is futile; no argument can be built upon it without *taking for granted* that evangelists had, as such, these high clerical powers, which is the very allegation in dispute.—3. There is *no proof whatever* that Titus and the “angels” of the seven Churches were evangelists. If, therefore, we should surrender the case of Timothy, these other cases of supreme ecclesiastical authority would still contradict parity, and be evidence for episcopacy. Sound reasoning, however, will rather yield up the claims founded on the application to Timothy of the mere title “evangelist;” it would rather retain the case of Timothy for the episcopal cause, independently of other considerations, from its perfect analogy with these cases, which obviously and unavoidably belong to that cause.—4. If we should allow that the superior rights of the Apostles and of this evangelist came soon to a close, there would yet be no evidence (or no clear evidence) that mere Elders either had or acquired the power of ordaining, and of executive clerical discipline. We should but find that the Church was left *without* an order of men who could show positive inspired credentials for exercising these high functions. And this *demonstratio ex absurdo* is of itself almost sufficient for episcopacy. The superior office of the Apostles, and of Timothy, Titus, and the seven “angels,” *must* have been intended to be permanent, whatever was the name of that office, and however its name might be changed. For, be it not forgotten, that, as it cannot be proved, it ought not to be allowed, that any but those who held this apostolical or episcopal office, superior to that of mere Presbyters, either performed the ordinations mentioned in Scripture, or are there said to have the right to perform such acts.

No certain precise definition can be found for the word “evangelist,” as used in Scripture; the mere name decides nothing more than it would in the more thoroughly English form *gospeller*. Etymologically, its only meaning is “a person occupied with or devoted to the gospel;” and as the gospel means the “good message,” the idea contained in the latter word may be extended to “evangelist,” and that title be defined “a messenger of the good message,” *i. e.* one who proclaims the gospel. Applied in this sense to a minister, it seems equivalent to the word preacher; it may also mean, but not necessarily, a spreader of the gospel, a missionary; and missionaries, we know, may be either Bishops, Presbyters, or Deacons, either of the three orders. Yet in none of the three places in Scripture where the word “evangelist” occurs are missionary duties even hinted at. The epistles to Timothy require of him nothing of the kind; and the immediate context of the verse containing that word charges him only to “preach the word, to be instant in season, out of season.

^a See 2 Tim. iv. 5.

^b 1 Thess. ii. 6., compared with i. 1.

^c Acts xxi. 8.

^d Acts viii. 4. and xi. 19, 20; see the Greek. In Acts viii. 1. the “church” at Jerusalem is said to be scattered abroad; the Apostles are excepted, with that exception “they were *all* scattered,” with the passage; meaning, doubtless, that so many fled as to break up their assemblies; of course, the scattering applies to the laity chiefly; and some of these are thus, we think, included among those who were engaged in “evangelizing.” The word “preach,” in these passages is, of course, in this view, used by our translators with some latitude, as will also be seen on examining the Greek—*λαλεω* and *ευαγγελιζω* being the words thus translated.

^e Acts xxi. 8. Ephes. iv. 11. 2 Tim. iv. 5.

to reprove, rebuke, exhort to sound doctrine, watch, and endure afflictions." It is not to be presumed then from Scripture that an evangelist was necessarily a missionary.^f Nor was the Church at Ephesus new enough to require Timothy as its evangelist in the missionary sense; for it must have been eleven years founded when Timothy is, for the first and only time, called by that title—Etymology and Scripture then, the only proper authorities in our present argument, both leave the meaning of the word "evangelist" uncertain.

And if we consent to appeal to the fathers, to which our opponents would lead us for further light concerning "evangelists," we shall not only gain, from their abundant general testimony in favour of episcopacy, infinitely more than we could possibly lose by having this word defined by them against us, but we shall actually have their authority respecting that word in our favour. A commonly received definition, founded on an imperfect extract from one of the fathers, EUSEBIUS, is merely this—an evangelist was appointed "to lay the foundations of the faith in barbarous nations, to constitute them pastors, and having committed to them the cultivating of those new plantations, to pass on to other countries and nations."^g All this is indeed perfectly consistent with the episcopal theory, since such an evangelist may be a missionary-bishop. A fuller examination however of EUSEBIUS will show that evangelists did not merely found new churches, but builded also those founded by others—and that the evangelists he speaks of in the place quoted, are declared by him to have been ordained to the highest grade of the ministry, before they set out on their work. We extract the whole chapter, except a few concluding lines which are irrelevant, from an old translation.

"Chap. xxxiii. *Of the Evangelists then flourishing.* Among them which were then famous was Quadratus, whom they say (together with the daughters of Philip) to have been endued with the gift of prophesying. And many others, also, at the same time flourished, which, obtaining the first step^h of apostolical succession, and being as divine disciples of the chief and principal men, builded the churches every where planted by the Apostles: and preaching and sowing the celestial seed of the kingdom of heaven throughout the world, filled the barns of God with increase. For the greater part of the disciples then living, affected with great zeal towards the word of GOD, first fulfilling the heavenly commandment, distributed their substance unto the poor: next, taking their journey, fulfilled the work and office of *Evangelists*, that is, they preached CHRIST unto them which as yet heard not of the doctrine of faith, and published earnestly the doctrine of the holy gospel. These men having planted the faith in sundry new and strange places, ordained there other pastors, committing unto them the tillage of the new ground, and the oversight of such as were lately converted unto the faith, passing themselves unto other people and countries, being holpen thereunto by the grace of GOD which wrought with them; for as yet by the power of the HOLY GHOST they wrought miraculously, so that an innumerable multitude of men embraced the religion of the ALMIGHTY GOD at the first hearing, with prompt and willing minds. Insomuch that it is impossible to rehearse by name, when and who were pastors and *Evangelists* in the first succession after the Apostles in the Churches scattered throughout the world; it shall seem sufficient only to commit to writing and memory, the names of such as are recorded unto us by tradition from the Apostles themselves, as of *Ignatius* in the epistles before alleged, and of *Clemens*, mentioned in the epistle which for undoubted he wrote unto the Corinthians, in the person of the Roman Church," &c.ⁱ

On this extract several remarks may be made.—1, Eusebius here describes what took place long before his own time, and what therefore he knew but imperfectly.^k 2, Evangelists, he says, did the stationary work of "building" the churches, as well as the migratory one of "founding" them; which shows that the definition of that title, in regard to the question whether it necessarily implied missionary functions, is not to be certainly made out from the fathers any more than from Scripture: for what difference is there between a stationary Evangelist and a settled minister?—3, The Evangelists spoken of by Eusebius are said to have "obtained the first step [rank] of apostolical succession," i. e. were made Bishops, in the sense of that word in the days of Eusebius, and ever since; which shows that it is a mistake to quote his account of Evangelists in favour of parity; those alluded to by him were Evan-

^f See note H.

^g See DR. MILLER's Letters, p 94.

^h In the Greek *ταξιν*, order, rank, station, appointment.

ⁱ EUSEBIUS *Eccles. Hist.* Lib. III. ch. xxxiii. being ch. xxxvii. after the Greek.

^k See the end of Lib. VII. and the beginning of Lib. VIII.

gelist-bishops.—4, Those Evangelists who are *named* by him in th's extract, were all proper Bishops. Quadratus was Bishop of Athens. Ignatius was Bishop of Antioch. Clement was Bishop of Rome. All which is recorded in this same work of Eusebius.¹ 5, Lest it be thought that this expression, "the greater part of the disciples then living" became Evangelists, makes it absurd to suppose them all Bishops, let it be remarked that he speaks of the rich only among the disciples, since of none but these would he probably have recorded that they "distributed their substance to the poor." Yet even with this restricted interpretation, and much more when unrestricted, this expression of Eusebius is magniloquent and oratorical, and not fit to be the basis of any argument concerning the number of the early Evangelists.—6, Ecclesiastical historians sometimes speak of a person's ordaining, who did not perform the rite himself, but had it done by another; as the historian Socrates says of the emperor Constantine, "when he had builded churches among them, he hastened to consecrate them a Bi-hop, and to ordain the holy company of clergymen."^m If it be thus said that Constantine consecrated and ordained, though, he only employed Bishops to do so, it is competent for us to infer, that the same must be meant, if Eusebius be understood to say, that Evangelists, not of the highest ministerial rank, ordained; they only *caused* persons to be ordained by the ministers of that rank. The fair construction, however, of this language, is—that the Evangelists he speaks of were themselves of that highest order.—7, Eusebius was a thorough Episcopalian, in the sense of the word "Bishop," in that and the present day: he speaks of ordaining by Apostles and Bishops,ⁿ and is full of the "successions" of various lines of Bishops down from the Apostles.^o If, then, he was consistent with his own opinions, he cannot mean that Evangelists of inferior rank ordained, but must be so interpreted as not to violate his own principles. If, however, he be inconsistent with himself, when he comes to speak of Evangelists, his authority on that subject is, of course, nugatory. But, we repeat, he is *not* inconsistent with himself, if construed candidly, i. e. according to his own principles of episcopacy, in regard to those Evangelists of whom, in the passage above quoted, he writes. They were Bishops.

The other persons named by Eusebius, in his history, as Evangelists, excepting of course, the four writers of the Gospels are, we believe, only two. One named Thaddeus, was sent by the Apostle Thomas into Edessa, where he performed miracles, preached, and ordained: but he is himself called an "Apostle" many times in this work;^p which decides that he always was in the highest order of the ministry. The name of the other was Pantaenus, who was at first a teacher of divinity at Alexandria, in Egypt. The following is recorded of him: "He is said to have showed such a willing mind towards the publishing of the doctrine of Christ, that he became a preacher of the Gospel unto the eastern Gentiles, and was sent as far as India. For there were, I say, there were then many *Evangelists*, prepared for this purpose, to promote and to plant the heavenly word with godly zeal, *after the guise of the Apostles*. Of these Pantaenus being one, is said to have come into India."^r On this extract, which we believe completes the evidence on the subject before us, contained in Eusebius, these two remarks suggest themselves. I. It is not said, that this Evangelist, Pantaenus, ordained; he may, like the Emperor Constantine, have procured ordination by others for the clergy set over the churches he had founded. II. Taking for granted even that he did ordain, we read that he "planted the heavenly word *after the guise of the Apostles*," conforming to their model or standard; of course his ordinations were after the apostolical example, which has been fully shown in the above essay, and was certainly believed by Eusebius, to have been according to the episcopal scheme. Such ordinations he could not have performed without being a proper Bishop himself.

We think then that parity gains nothing by going to Eusebius, for an account

¹ Lib. III. ch. xix. xxxi. xxxii. Lib. IV. ch. xxii.

^m SOCRATES *Eccles. Hist.* Lib. I. ch. xiv. being chap. xviii. after the Greek. The same transaction is mentioned in EUSEBIUS' *Life of Constantine*, Lib. III. ch. lvi. "their city, (Heliopolis,) which was blinded with superstition, was become the Church of God, and filled with Priests and Deacons, and they had a Bishop to govern them."

ⁿ EUSEB. *Hist.* Lib. VI. ch. vii. xlii. Lib. II. ch. i. Lib. III. ch. xx. Lib. IV. ch. xiv.

^o *Ibid.* Lib. III. ch. iv. xi—xix—xxxii. Lib. IV. ch. v—xix. Lib. V. ch. xi. Lib. VI. ch. ix. Lib. VII. ch. xxxi. Lib. VIII. ch. i. &c. &c.

^p Lib. II. ch. i. Lib. I. ch. xiv.; see particularly what there follows an epistle said to have been written by our Saviour.

^q *μυνησας* conformity to a model, example, or standard; copy; close imitation.

^r Lib. V. ch. ix. being ch. x. in the Greek.

of the office and powers of Evangelists. On the contrary, the gain, such as it is, is on the side of episcopacy.

After what has now been said, no impartial person will, we think, contend that Eusebius meant to say, that *all* Evangelists (of all grades) had the power of ordaining. If, however, such a proposition be maintained concerning this father, we neutralize the evidence thus *claimed*, by counter-evidence of the same kind, that of an ancient but uninspired author, who, in conformity with Scripture, asserts that there were among the Evangelists persons who had *no* right to ordain. We quote from Hammond :^s—"For, as the office of Evangelist, being to preach to unbelievers, requires not the donation of all the episcopal powers, *viz.* of ruling, nor the power of ordination necessarily, because when the Evangelist hath planted the faith, the Apostle himself may come and confirm, and ordain Bishops, as we see in Samaria, Acts viii. 17. (and therefore the author of the *Commentaries on the Epistles* under St. Ambrose's name, saith on this place, *Quamvis non sint sacerdotes, evangelizare tamen possunt sine cathedra, quemadmodum, Stephanus et Philippus*, though they be not priests, [that is, Bishops,] yet they may evangelize without a chair :) so the donation of that superior power doth not yet make them cease to be Evangelists." Stephen and Philip, both Deacons, and having no right to ordain, or to occupy the episcopal "chair," are yet, we see, reckoned Evangelists by this writer. Stephen, who we know died a Deacon, is called by him an Evangelist. And Philip, who when called in Scripture an Evangelist, is also denominated "one of the *seven*" Deacons, is said by this writer to have been, equally with Stephen, "without a chair" of sacerdotal office. This then is uninspired proof, to be added to that of revelation, that Evangelists had not, merely as such, the right to ordain. And taking into view the whole of this sort of proof, the definition which we quoted above from an eminent Presbyterian divine, will, we think, be allowed to be, in this respect, too unqualified.

This appeal to the fathers has only been made to meet our opponents on their own ground, in their attempt to define from these writings a word, the meaning of which cannot be clearly made out from Scripture. We have shown that what the fathers add towards its elucidation, is entirely in our favour.

Returning to Scripture, we conclude with yet another answer to the assertion of parity—that the superior powers of Timothy, being founded on his being an "Evangelist," were to be exercised only during the early and unsettled state of the Church at Ephesus. And here we should take the case according to parity's own showing. Most Presbyterian controversialists, (as also indeed, many other writers) suppose Timothy to have been placed at Ephesus so early as at the sudden departure of Paul for Macedonia after the riot there.^t His duty, as an Evangelist, was (say anti-episcopalians) to settle the affairs of the then new Church in that place. If so, be it remembered he soon performed one part of what (they say) was required of him as such an extraordinary officer; he soon ordained Elders in that city or region which (they say) was before destitute of them; for its Elders are addressed by Paul in less than a year after his flight from Ephesus.^u These Elders, be it next remarked, are there declared (they say) to have power to "rule" the flock and their own body, besides that of ordaining. If so, the government of that Church was fully organized: and thus was fulfilled the other part of the function of Timothy, as a special and extraordinary officer. Of course that extraordinary officer, the Evangelist, was no longer required; the Ephesian Church had obtained a body of Elders, competent, if any such body is, and at least said by parity to be competent, to ordain and "rule." Nay, Paul, it is alleged, had *charged* these Elders to "rule the Church of God." It surely was time for Timothy, if a mere Evangelist, to "pass on to other countries and nations."

Now, how does this obvious *cessation* of their need of the supposed extraordinary officer, agree with the undeniable fact that the *second* epistle was written to him almost seven years after the supposed date of his being placed in Ephesus, and more than six years after the interview of Paul with its Elders—this same Timothy still exercising his ecclesiastical powers in that city? In the *second* epistle, and that only—eleven years after the first preaching of Paul in Ephesus,^v more than nine years after the establishment of a Christian body there distinct from the Jews,^w

^s On Ephes. iv 11: note b.

^u Acts xx. 17.

^t Acts xix. 23, &c.; xx. 1. 1 Tim. i. 3.

^v Acts xviii. 19.

^w Acts xix. 9.

nearly seven years after the supposed commission to Timothy to settle their affairs, and more than six years after Paul addressed their Elders—in that late *second* epistle, and that only, is Timothy called an “Evangelist,” and desired to “do the work” of such a functionary. That is (says parity) Timothy was still required for the purpose of ordaining,^x although there had so long been Elders there competent to ordain! Timothy (says parity) was still required for the governing of that body of clergy, although that body had had, for so considerable a period, an intrinsic ecclesiastical power to “rule” its own members!

Is it not obvious then, that the two hypotheses of parity, that concerning the right of mere Presbyters to ordain and govern, and that concerning the rights of Evangelists, are inconsistent with each other? The Evangelist Timothy, (they are forced to say) held restrained till at least the year 66, the power to “rule,” which Paul had charged the Elders to exercise in the year 60! Or else they must say that the Evangelist Timothy *supplanted*, in the year 66, the rights of the Elders who had been planted in Ephesus by the same Evangelist Timothy, in the year 59 or 60! May we not ask, when did he, or any other apostolical man, plant those rights again! Does not the Scriptural evidence on these points *far* outweigh the supposed rights of Presbyters either withheld or taken from them, without a hint that the restriction or deprivation was afterwards removed? And may we not justly declare, that such incongruities in the best theories of our opponents—for they certainly have none better, or as good—are something very like an absolute disproof of parity, and of course, a strong indirect proof of EPISCOPACY?

APPENDIX.

NOTE A.

Refer to Potter *on Church Government*, p. 175. Amer. edit. and to the *Protestant Episcopalian*, No. 3, p. 94.

VIDELIUS, a non-episcopal writer, says of Clemens Romanus, mentioned in Phil. iv. 3, that after the death of Linus and Cletus, who were Bishops at Rome before him, “*Clement alone retained the name of Bishop, because there had now grown intouse the distinction between Bishop and Presbyter.*” Our quotation is taken from the answer of Charles I. to the divines who argued with him in the Isle of Wight, p. 11, and it shows that a learned non-episcopalian allowed the use of the title Bishop, as having been surrendered by a portion of those clergy who had formerly enjoyed it, and made superior to that of Presbyter, to have been common in the age just after the apostolic, and before the death of St. John;* and this is equivalent to the assertion of Episcopals, that that title was very early taken from the second order of the ministry, and appropriated to the highest, which had previously been called Apostles.

[The Reviewer in the Bibl. Report, objected to the reference to Theodoret, and to the absence of Scriptural authority for this asserted transference of titles. The Bishop answers: Now, whoever expected to prove from the New Testament, an occurrence which did not take place till after its books were written? Or, who, but the reviewer, deems this change of a *name* the “principal link in the chain of proofs,” or even an integral part of the scriptural discussion of Episcopacy? We proved the recognition of the first order in that volume, without reference to its designation: *that* is the scriptural proof of the only important point. How or when that order came by the *name* of bishop, is a mere affair of history: and as historical authority for the change, we adduced the declaration of Theodoret; and also the concession

x In the second epistle to Timothy, as well as in the first, allusion is made to his ordaining power; see 2 Tim. ii. 2; and in another place, after urging him to “do the work of an Evangelist,” the Apostle adds, “*write full proof [until all the parts] of thy ministry,*” which of course included ordaining. 2 Tim. iv. 5.

* Clement succeeded as Bishop of Rome, A. D. 91; St. John died A. D. 100.—See CALMER’s *Dictionary*.

of Vitellius, a learned Non-episcopalian, that it was as early as the time of Clement of Rome. Does the reviewer contradict this authority? by no means. He only contends that we ought to find Scripture—for what? for an event yet future when Scripture was written; in other words, a *prophecy*—a prophecy of what? of a mere change of *name*! A worthy subject of prophecy, indeed! He urges, however, that it related to “a matter of so much importance”—importance! we might as well ask the Romanists to give us a scriptural prophecy that the Bishop of Rome would acquire the *name* of Pope.

At the close of the same rejoinder, occurs the following note. The false “Apostles” mentioned (Rev. ii. 2) would naturally persist in claiming the old title: that of Bishops would not yet have served their purpose. It is perhaps worthy of remark, that the word “Apostle” occurs nowhere in the Gospel of St. John; [xiii. 16 forms no exception; comp. Matt. x. 24. Luke vi. 40. Besides c. xv. 20, shews that the latter clause of c. xiii. 16, is merely expletive of the preceding clause; and therefore, ἀποστολος is not used in its *proper* sense.* Ed.] “disciple” being generally substituted for it. Neither does it occur in his epistles: nor in the Revelation; except in ii. 2, where it is applied to the impostors, and in c. xviii. 20, where, engrafted into an exhortation of the latter days, it refers, (as in xxi. 14) to the inspired founders of Christianity. All these writings belong to the close of the first century. By not calling the “Angels” either Apostles or Bishops, St. John conformed to the then unsettled use of those words. And by calling the twelve, “disciples” only, instead of Apostles, he avoided giving them a title which he withheld from their official compeers, the “Angels.” We build nothing on these facts and explanations, but they certainly harmonize well, with the historical declaration, that ministers of the Episcopal grade were originally called Apostles; but, as the first century was passing into the second, that name was relinquished, and that of Bishops assumed.]—*Answer to Reviewer.*

NOTE B.

Our argument allows the word “feed” to be changed to “rule;” but this is mere concession. The venerable translators have given the true meaning of ποιμαίνω as *adapted to the passage*: the context usually deciding the choice between the several meanings of a word. In Matt. ii. 6. the word “governor,” and in Rev. ii. 27. xii. 5. and xix. 15, the phrase “rod [sceptre] of iron,” point to the *ruling* power of a shepherd. But in the present passage “flock” is the proper defining word in the context; and “feed” is its correlative. If it be alleged that “overseers” is the defining word, we answer, that, as a literal shepherd is never called in Scripture an “overseer” ἐπισκοπος, the defining function belongs more appropriately to the word “flock,” as required by the congruity of figurative language: we further answer, that the meaning of “overseers,” allowing it to be the defining word for ποιμαίνω, comes short of the idea of proper “ruling” or supreme government, and agrees better with that of “feeding” or tending a flock. The word “tend” would be a sound translation.—Let those who contend for the word “rule” in this place, consider what effect it might have on our controversy with Rome to allow the same word in John xxi. 16, where JESUS says to Peter “feed [rule] my sheep.” If ποιμαίνω may be translated “rule” without authority from the context, it may be so rendered in the latter passage. If, however, this arbitrary mode of translation be disallowed, *rule* cannot be what Paul meant in addressing the Elders of Ephesus.

CAMPBELL translates John xxi. 16. “*tend* my sheep,” and has an excellent note. BEZA has *pasce* “feed,” both there and (*pascendam*) in Acts xx. 28. CALVIN and ERASMUS give *pasce* “feed” in the former, but use the strong word *regendam* “govern,” in the latter; which was either a great oversight or a great inconsistency.

Observe especially this further consideration. When the Romanists urge that, in *their* sense, Peter was to “rule” CHRIST’S sheep, we answer, that this notion is fully disproved by other Scriptures; as, Paul’s withstanding Peter to the face, and James’ presiding in a council held at Jerusalem, though Peter was present. (Gal. ii. 11. Acts. xv. 13, 19.) And when the advocates of parity assert, that, in *their* sense, the Elders “ruled” at Ephesus, we give them an answer precisely analogous; other Scriptures contradict that notion, as is especially seen in both the epistles to Timothy, as also in those to Titus and the “angels” of the seven Churches. The word “feed” therefore (or “tend”) is clearly the proper one in both passages: neither the Pope nor Presbyters have a right to the *rule* which they respectively claim.

* Calvin (com. in 1.) says, these are *proverbiales sententie*. So Grot. De Wette. Schleusner renders, legatus. So Jun. Trem. Ed.

NOTE C.

In the epistles to the "angels" of the churches in Smyrna and Thyatira, (Rev. ii.) there is a change from the singular to the plural number. This we Episcopalians say, marks a transition of the address, from the angel or Bishop, to his Church generally; but parity often alleges that these examples of the plural number show the entire epistles to have been intended for each whole Church; and thus, it is supposed, the idea is refuted that these seven epistles were meant for the angels or Bishops, distinctively and individually. But the same change in the mode of address occurs in the epistle of Ignatius to Polycarp, Bishop of the same Church in Smyrna; as will be seen by a reference to Archbishop WAKE'S *Translation of the Apostolic Fathers*, p. 228, American edit.; or Dr. COOKE'S *Essay*, p. xxiii.* In the first four paragraphs, Ignatius addresses Polycarp personally and exclusively. In the fifth he sends a *message* through Polycarp, to the "sisters" and the "brethren." But in the sixth he bursts forth *directly* to the Church of Smyrna, the flock at large—"Hearken unto the Bishop, that God also may hearken unto you. My soul be security *for* them that submit to their Bishop, with their Presbyters and Deacons. And may my portion be together with theirs in God. Labour with one another, contend together, run together. . . . Let none of you be found a deserter. . . . Be long-suffering therefore toward each other in meekness, as God is towards you." The paragraphs following are addressed to Polycarp, like the first four. Now, no one doubts that this epistle was directed to one individual, Polycarp, and that the greater part of it related to him personally, or in the sacred office which he held; those even who deny its authenticity must allow that it is fabricated on this principle: yet the whole of the people are, in the very body of the epistle, addressed directly by Ignatius. Such an episode then is no violence to the main current of such a writing; it was not, in that age, deemed absurd or incongruous. An address to the flock does not vitiate the address to their Bishop in which it occurs. This answers the only real objection to the episcopal construction of the epistles to the seven "angels."

It may be here added, that, in the second epistle of St. John, the address is twice changed from the plural number to the singular; part of it being addressed to the "elect lady" particularly, and part to her and her children jointly.

The inscription and the conclusion of the epistle to Philemon are addressed to several persons and a Church; the body of the epistle is addressed to Philemon, and intended for him exclusively.

In Philip. iv. 2, 3, are direct addresses to individuals, occurring within the body of an epistle to a whole Church.

NOTE D.

Episcopacy Permanent.

Scriptural proof having been given for episcopacy, down to the latest date of the inspired canon, and it having been also shown that no other ministry is set forth in the New-Testament, all is done that was proposed in the beginning of this essay. It will not, however, be improper to add a few more remarks concerning its *permanent* obligation. Some allege that, though as the only scriptural model it was binding in the first ages, it does not follow that it continues binding through the whole Christian dispensation. To this allegation we thus reply:—1. It resembles that of the denomination of Friends concerning the sacraments, that their outward signs were intended for only the early Christians, not for our later periods. There is no stronger intimation, we believe, that visible sacraments were to be perpetual, than that the ministry established by the Apostles was to be so: the expression, concerning the Lord's Supper, "ye do show the Lord's death *till he come*," being no stronger than the charge to Timothy (and every succeeding minister of his rank) to "keep the commandment" or trust committed to him "*till the appearing of our Lord Jesus Christ*." (1 Cor. xi. 26. 1 Tim. vi. 14.) The answer to this error concerning the sacraments is, or includes an answer to the supposition before us, that episcopacy, though having inspired authority at first, was yet of only transient

* See page 401, second edition.

obligation. This answer to the mistaken opinion concerning the sacraments we need not here detail, as those we now address unite with us in deeming it sufficient.—2. If it be allowed, of any two ministries now existing, that the one is based on Scripture, and the other not, no sound mind, we think, will deny that the former is obligatory to the exclusion of the latter.—3. When our Saviour after finally commissioning his Apostles, added, “Lo, I am with you always, even to the end of the world,” (Matt. xxviii. 20.) he meant that He would always be with the apostolic ministry. This is affirmed by sound Presbyterians, as well as by ourselves. And the declaration proves that *that* ministry was to exercise its LORD’s authority in the Church to the end of the world. That ministry, the apostolic or scriptural one, we have demonstrated, and is allowed by the persons with whom we now argue, to have been episcopal. Can it then be imagined by those who are thus far with us, that any ministry subsequently established, has the Saviour’s authority? If not, then the position cannot be evaded, that episcopacy is permanently binding, “even to the end of the world.”—4. The epistles to Timothy are said by parity to be intended for all ministers in all ages. Episcopalian say that, besides being addressed to him as the *chief minister* at Ephesus, they were intended for the direction of all other chief ministers, by us called Bishops; and this, we presume, is allowed by those for whom this note is written. We now make the more explicit statement, that these epistles are for the direction of Bishops *in all ages*. This assertion is proved by the injunction, before quoted, to fulfil their trust “till the appearing of JESUS CHRIST;” and particularly by there being passages in them which speak of “the latter times” and “the last days.” (1 Tim. iv. 2 Tim. iii.) These periods, as distinguished by the evils that were to attend them, did not, we think, begin during the life of Timothy; for what the Apostle writes concerning them, is in the future tense, “in the last days, perilous times *shall come*,” &c. And it has been well remarked, that, though the vices there mentioned have always existed in the world, their being spoken of as *characteristic* of the latter days implies, that besides being common, they would be openly avowed and defended; which cannot be said of the primitive Church. But begin “the last days” and their mischiefs when they might, they have not ended yet; neither of course, is the obligation respecting them, imposed on Bishops by these epistles, ended; nor is the consequent obligation of Christians ended, to support bishops in these their duties, *i. e.* to conform to episcopacy; non-conformity being opposition, either active or passive. And thus episcopacy had and has authority through all these periods; its authority is permanent down to the present age of the world. One direction, grounded on latter-day defections, is particularly worthy of notice; “from such turn [thou] away,” or as otherwise translated, “such turn [thou] away.” (2 Tim. iii. 5. See M’Knight.) In the former sense, the passage recognises an *authoritative* discountenance or rejection of false teachers, or of false flocks with their teachers, to be exercised by an individual church officer “in the last days.” In the latter sense, it recognizes, more explicitly, the power of *excommunicating* such persons, as residing in such an individual officer, in these periods. In either sense, episcopacy is recognized, as existing and having authority “in the last days”—in other words, as a permanent institution, and of permanent obligation.

{As to the plea that the apostles exercised these rights and powers as *extraordinary* officers, not to be continued in the Church, we remark, in the first place, that it is an *admission* that they *had* these rights and powers. It is the usual plea of Non-episcopal writers, but the plea is not a sound one, for these powers and rights, passed *beyond* the thirteen Apostles to other men, as Barnabas, Timothy, Titus, and the angels of the seven Asian churches; see the tract. Not so fast, says parity; these, or some of them, were “evangelists,” and *they* also were extraordinary and temporary officers; to which we reply that Timothy alone is called an evangelist in Scripture, the rest are not. Perhaps, however, the reviewer thinks, and if so, we agree with him, that the tract has routed the plea commonly rested by Non-episcopalians on the title “evangelist,” as he does not name the word, but merely says that Timothy and Titus had a “temporary” function in regulating churches and ministers. This was certainly prudent in him, for the postscript to the tract has fairly given that plea to the winds. But let the reviewer examine where his *new* position leaves him. Thus,—Timothy and Titus have but *temporary* duties, not because they are evangelists, but because they do not remain permanently in one station, call it a diocese, or any thing else—we ask, then, do elders, or did they, remain permanently in one station, call it a parish, a congregation, a church or what you

please? If not, then elders also, by the same argument, exercised only a *temporary* function, and so we have *no* ministry left. Take Apollos, for example; was he not an elder, at the least? is he not called a "minister" by Paul, and did he not "water" at Corinth what Paul had planted? If the reviewer says he was more than an elder, he contradicts the parity he would defend, for he then makes two orders in the ministry; if he calls him an evangelist, he retreats from his *new* position, of *not adulating* that title, and so falls under the demolishing power of the postscript to the tract. Well, then, does Apollos, an elder at the least, remain stationary at Corinth, or in any other parish, church, or congregation? No: he had left Corinth when Paul wrote the first epistle to the church there; he had gone elsewhere; yet not even then to be stationary, for Paul desired to bring him back to Corinth, and he himself meant to come back, "when he should have convenient time." (1 Cor. xvi. 12.) Here are three successive points occupied in the ministry of [elder] Apollos, down to the year 59. The next we read of him is in the year 65, when he was on a "journey" or voyage, from some place not mentioned, to Crete, and was to proceed on from Crete to (probably) Nicopolis.* Similar migrations could be traced in the ministry of various other persons named in the Acts and the Epistles; as Erastus, Tychicus, Trophimus, Crescens, Sopater, &c. &c.; and, provided, the reviewer will allow that they were elders at the least, which "will scarcely be questioned," we suppose, of the most of them, and will not put in the plea that they were evangelists, which is precluded by his new position, then there will be so many more cases in proof, that elders were as little fixed in one station as were Timothy and Titus. At all events, we have the case of Apollos to this effect. And the result is this alternative—if Timothy and Titus had only temporary superior functions, because they exercised them in more than one place, the elders had only a temporary function for the same reason; and then we have *no* ministry left; if, however, the functions of the elders were permanent, though they moved from place to place, the *superior* functions of Timothy and Titus were also permanent, in spite of this same objection; and thus we have *Episcopacy* a permanent institution in the Church.

Our deepest thanks, therefore, are due to the reviewer, for co-operating with the tract in brushing away this rubbish of the parity argument—that portion of it which is made out of the *name* evangelist—and resting the discussion on the mere *facts* of the case. This is, indeed, a happy agreement—a real advance towards settling the controversy between Episcopalians and Presbyterians; for the latter will scarcely take the ground of *no* ministry; and, if they do not, the only alternative is *Episcopacy*, as we have just seen. Let any candid Presbyterian renounce the evasion of calling Timothy and Titus evangelists, and he will have a straight-forward and unincumbered argument. The apostles were "superior to the elders in ministerial power and rights." Timothy and Titus were also superior to the elders in those respects. The "angel" of the church at Ephesus, where there had long been elders, was superior to them; for he alone is addressed as "trying" false apostles, and the church there is called *his* "candlestick," not theirs: and this case brings the "superior" office down to the year 96. Further, the other six "angels" must have resembled the one at Ephesus. Nor is there a particle of scripture evidence that this "superior" office was to cease; not a particle, though those who filled it may not then have been fixed in one station or diocese; as also there is not a particle of evidence that the office of the elders was to cease, though they too were not always fixed in one station or parish. Nay, the fact that inspired epistles were written to Timothy, Titus, and the seven "angels," and made part of the New Testament, for *permanent* use in the Church—epistles which recognize the right to ordain and inflict discipline on both clergy and laity, as existing in the "superior" officers, but do *not* recognize this right in the elders—this fact alone proves the "superior" office, *i. e.* Episcopacy, to have been intended for permanency. Add to this, that Timothy was to "keep this commandment [the 'charge' given him as a 'superior' officer in the church] till the appearing of our Lord Jesus Christ;" which implies that there *were to be* such officers as Timothy, to keep the same "charge," till Christ should appear—till the end of the world. Let any candid Presbyterian examine this train of proof, particularly as stated more fully in the

* Titus iii. 12, 13. The reviewer has peculiar ideas of the time of Paul's visit to Nicopolis, when he connects this passage with Gal. ii. 1.

tract, leaving out of the question, as the reviewer does most creditably, the evasion concerning "evangelists," and he will wish, at least, to be an Episcopalian.}

From answer to Mr. Barnes' First Review.

NOTE E.

The Plea of Necessity.

It is due to our discussion, to add a few remarks on the question—whether *necessity* will justify a departure from the apostolical or scriptural ministry, or the instituting of a new ministry where that cannot be obtained? On this subject, the first point to be determined is, what is 'necessity'?—'Absolute necessity' to assume the functions of the ministry never can exist; salvation is not indissolubly connected with the offices of a pastor; the sacraments are not absolutely, "but only" generally necessary to salvation," those who cannot obtain them not being required to partake of them.—Difficulties long insuperable, preventing the attainment of an important object, form the next species of 'necessity,' and that which is usually referred to in this argument. And here several questions arise—are the difficulties *insuperable*—have they been long insuperable—is the object so important as to justify deviation from an institution allowed to be *divine*? There should be no reasonable doubt on either of these points.

In our opinion, the last of the above questions can never be justly answered in the affirmative: *no* plea can be strong enough to release us from *divine* appointments. What God has instituted for his Church, he will preserve in his Church, and diffuse through it, till the institution be abrogated by him, or is about to be so. This appears to us so clear a dictate of faith, so fundamental a religious truth, that we will not argue for it; it is an axiom, or at least an undeniable postulate. And it ought to settle the whole matter. But we shall carry the discussion through.

As then to the other two questions—we doubt whether the difficulty of obtaining an apostolic ministry, has ever been *insuperable* for any greater period than might naturally and fairly be allowed for the purpose—and we deny that the difficulties, be they what they might, have ever been long insuperable. And thus far, having used only the phrase apostolical or scriptural ministry, we suppose that Parity agrees with us.

We now remind our readers, that we have, in our essay, proved the apostolic ministry to be episcopacy. And, to come at once to the great case, we think it doubtful whether Luther and his associates, and Calvin and his associates, were prevented from obtaining episcopacy by difficulties strictly *insuperable*. It is well known to those acquainted with ecclesiastical history, that Novatian, a schismatic Bishop, induced three obscure Bishops to consecrate him:† and among the multitude of papal Bishops, could not those Reformers have found three, elevated or obscure, to give them the succession, or else to join with them, and preside over their purified Church? and this, without resorting to the culpable methods ascribed to Novatian? if this was not clearly impracticable, our present argument has all that it asks. Again: it is known to the readers of church history, that Frumentius, after collecting together a few christians in India (perhaps Abyssinia,) and converting some of the natives, applied to Athanasius, Bishop of Alexandria in Egypt, for a Bishop to govern them, and ordain pastors for them;‡ and could not the Reformers alluded to, failing with Romish Bishops, have gone, or sent, to the Greek, or other Eastern churches, for the episcopal succession? did they ever make the experiment? Yet again: it is recorded, that the Bohemian Church obtained episcopacy from the Waldenses;§ and could not the Reformers above mentioned have obtained it from either the Waldenses or the Bohemian fraternity? did they attempt to do so, although these Christian communities were as much opposed to the Pope as themselves? In fine: Did either of those Reformers use any efforts whatever for this purpose? if not, how can the difficulty be called insuperable? or how can it be made the basis of the plea of necessity? Now, be it recollected, we question not the motives of these eminent servants of God; we believe them to have been pure;

* MILNER, Vol. I. p. 351. and EUSEBIUS, Book 6.

† SOCRAATES, B. I. c. xix. and MILNER, Vol. II. p. 110.

‡ Commenius, quoted in BOWDEN'S *Letters*, Vol. II. p. 79. Vol. III. 332, 342 [Vol. I. p. 223. II. p. 163, 2d ed.]

but, on that point, they and we stand or fall only to our common Master; motives have nothing to do with the claims of truth. All that we assert is, that be the difficulties what they might in procuring episcopacy, it is doubtful whether they were insuperable; and that if they were not insuperable, the case of 'necessity' did not exist. We may indeed carry this part of our argument yet further, and ask, whether *any* difficulty of magnitude can be alleged—if we may draw from the following quotations from Milner, the conclusion, that Bishops so friendly to Luther would have consecrated him? "... John Thurzo, Bishop of Breslaw in Silesia. This good prelate was descended from a noble family in Hungary, and is said to have been the very first papal Bishop, who, in his diocese, was favourable to the revival of pure Christianity. . . . Luther, on the occasion of his decease, says in a letter to a friend, 'in this faith died John Thurzo, Bishop of Breslaw, of all the Bishops of this age the very best.'" "The pious Thurzo died in August, 1520; but the reformation does not appear to have materially suffered from this loss. His successor, James of Salza, trode in his steps. This Bishop appointed. . . . John Hesse . . . a dear friend of Luther, to preach the gospel in the church of St. M. Magdalen at Breslaw. Hesse not only explained and enforced the great truths of Christianity from the pulpit, but for eight days together, in a public disputation, defended the same, and exposed the papal dogmas concerning the mass and the celibacy of the clergy" *—to the joy of Luther, and the vexation of the Pope. Bishops thus friendly to Luther and his cause, and thus appointing to a conspicuous station one of his dear and zealous friends—could they not have been prevailed on to consecrate him? They were, of course, under the usual promises of fidelity to the Romish Church; but these could have been no stronger, in their particular cases, no more binding, than those of all the first Reformers, whether Bishops or Presbyters; who all held such obligations to be dissolved, when they came to perceive that the vital corruptions indelibly maintained by that Church required their separation from it. We therefore suggest the doubt, whether there was *any* difficulty of magnitude in the way of Luther's obtaining episcopacy for his Church.

The above considerations render almost unnecessary a notice of our remaining proposition—that insuperable difficulties did not *then* exist. We proceed however to the proof. Luther separated from the Church of Rome in 1520; the *protest* on which the name Protestant was founded, was made in 1529; the Confession of Augsburg dates 1530.† Now, to say nothing of the possibility of getting the episcopal succession in England under Henry VIII., who died in 1547, or under Edward VI., the Church in Sweden was fully reformed in 1527, and that in Denmark in 1539;‡ both were reformed under Lutheran influence; and both retained Episcopacy. Will then any considerate person deny, that, had efforts been made, the succession might have been obtained from Sweden not "long" after Luther abjured the papal authority, and before the period when the name Protestant and the Augsburg Confession gave the finish to the Lutheran Church? Or, if that Church had obtained episcopacy ten years afterwards, when Denmark could have given it to them, would *that* have been waiting "long" for a divine institution? where then is the evidence on which the plea of 'necessity' is grounded?—Let the reader be reminded, that we are not discussing, in this note, the claims of the ministry which those great reformers established; that is done in our essay. Neither are we arguing here with those who deny episcopacy to be a scriptural institution; *they* have no occasion for the plea of 'necessity.' Neither do we touch the question, whether this point of external order is of importance; on that subject our essay has, we presume, said enough; and those who plead 'necessity' allow, by so doing, the importance of the rule departed from on that account. The present note is for those who grant the apostolic origin of episcopacy, and its obligation, except in the one case of 'necessity,' reasonably defined. And to *these* we say, that there is no evidence that such 'necessity,' concerning the point before us, has ever existed.

On the subject of '*supposed* necessity' (supposed by the persons originally concerned) it is impossible to argue, because the case cannot be defined; one person calling that 'necessity' which another denies to be so. When the difficulty appears great, those who yield to it are, we doubt not, excused by a merciful God; and

* MILNER, Vol. V. p. 259, 260.

† MOSHEIM, Vol. IV. p. 50, 71, 89.

‡ *Ibid.* Vol. V. p. 79, 82.

they ought to be fully and readily excused by men. But this mild judgment of *persons* does not establish either the correctness of their *opinions*, or the validity of their *acts*.

Least of all, can the 'supposed necessity' which may formerly have led to a deviation from divine institutions, be a sound plea for *persevering* in that deviation after the 'supposed necessity' has ceased. It has now been shewn, we think, that there never was any real 'necessity' for dispensing with episcopacy. But, allowing for former periods all that is ever claimed on that score, there has been no difficulty at all in procuring a protestant episcopate, or else in finding one to conform to and unite with, since the Scotch Bishops consecrated Bishop Seabury, the first on our American List.

NOTE F.

The great *petitio principii* of our opponents is, that the whole apostolical function, as distinguished from that of Presbyters, was transient. For this supposition, there is neither proof nor hint in Scripture. Inspiration was transient; but in no other respect can the apostleship be shown to have lost its original completeness. Timothy, Andronicus, and Junia, are called Apostles; but there is no evidence that they were inspired; and though Silvanus, also denominated an Apostle, was a "prophet" (Acts xv. 32.) it will be allowed, we presume, that this does not imply that he possessed the higher inspiration of the more eminent apostolic fraternity.

Of the sophisms here censured, there are many lesser exemplifications in the argument of Parity, as may be seen in the following statement.

Parity never can prove, but always *takes for granted* one or more of the following points—1. that because the name "Bishop" is applied, in Scripture, to the second order of the ministry, there is no higher order there mentioned—2. that the transaction in Acts xiii. was the ordination of Barnabas and Saul—3. that the word "presbytery" means, not an office, but a body of Elders, and—4. of Elders strictly, without an Apostle, or—5. if an Apostle was with them, that he had no more ordaining power than they—6. that evangelists had, as such, supreme power over new churches and their clergy—7. that no individuals but the proper Apostles had such authority over churches and their clergy after their affairs were settled—8. that the epistles to Timothy were meant for all the clergy in Ephesus—9. that Timothy had supreme authority in Ephesus only as an evangelist, not as an Apostle, or as such a successor of the Apostles as was afterwards called a Bishop—10. that Titus was an evangelist—11. that each of the seven Churches of Asia consisted of but one congregation—12. that the "angels" were but pastors of single congregations—13. that they were but moderators of bodies of Presbyters, &c. &c. Some of these points are always *taken for granted*, in the anti-episcopal argument intended to rest on the basis of Scripture. We deny them all, and aver that Scripture furnishes *no* evidence, less or greater, direct or indirect, toward substantiating them.

NOTE G.

On the objection—that Monarchy as much as Episcopacy, is set forth in Scripture

It has been alleged, that as clear authority is found in Scripture for monarchical government and its perpetuity, as for episcopacy and its perpetuity: "submit yourselves to —— the king as supreme," (1 Pet. ii. 13.) being as strong a precept as "submit yourselves to them that watch for your souls," which we have applied to the episcopal ministry set forth in the New Testament. This allegation, however, is easily refuted.—1. Where it is said that the king or Roman emperor was supreme, it is also declared that this was the ordinance of *man*; and it is because it was "The ordinance of man" that submission to the emperor was enjoined. The office was "the creation (*κτισει*) of man." Of course, man may change that office for another, and thus substitute a republican for a royal or imperial government. But the Christian ministry is the appointment or creation of God; so, at least, parity believes as well as we; and with parity is our controversy, not with the feeble claim of lay orders, or the creation of ministers by mere human authority. To suppose the ordinance of man, because recognized and enjoined in Scripture, to be as perpetually binding as the ordinance of God, here recognized and enjoined

and not retracted, is, we think, absurd.—2. Should it be further objected that “the powers that be” are declared to be “ordained of God;” (Rom. xiii. 1.) we answer, that nothing is here mentioned of kings but only of “the higher powers,” and that, unlike some of the provincial people, the Romans, to whom that language was addressed, abhorred the title of king;* which circumstances show, independently of other considerations, that it is not to be taken for granted that mere monarchical “powers” were meant in this passage. But besides this: It *could not have been* meant that the then existing Roman authorities were ordained of God for perpetuity, for both prophecy (Dan. vii. 26. 2 Thess. ii. 7.) and history attest the contrary; which prophecy is *scriptural* proof against that interpretation. Neither were the then existing “powers” beyond the Roman Empire ordained to be perpetual. They were all, therefore, ordained of God in only this lower sense—to serve the purpose of civil government while they should respectively last. In our opinion, “the powers that be” means ‘the established civil authorities that *at any time* exist;’ submission to these is made binding on Christians, by the Christian law; just revolutions, as incidental to every ordinance or creation of man, being exceptions to this rule. The object of such passages is, we think, to consecrate the social principle which leads to civil magistracy, and affix the seal of the divine Author of Christianity to the maxim, that men are *not individually* sovereign but either *jointly* so, or else subject to some other *common* sovereignty; and that maxim, thus divinely ratified, decides that men must submit to the lawful public authority under which they live. But this has no bearing on the case of the ministry, which was not only created and ordained of God, but concerning the abolition or change of which no prophecy or hint is uttered, which all history attests to have been perpetuated in the episcopal form, and which, if it ever fail, must be again appointed by God, and “ordained” anew, not by men, but “for men;” since its business is “in things pertaining to God,” since the ministry of reconciliation is “given” by God, and by him “committed to” men, or “put in” men, and since it is an embassy from CHRIST. (Heb. v. 1. 2 Cor. v. 18, 19, 20.) *Such* an office must either be perpetuated or be lost: it cannot be renewed or changed, like the civil offices which are the creation of man. It is clear then from Scripture, that civil government, though of perpetual general obligation, is not so in any one of its kinds while ecclesiastical polity is permanently binding in the form set forth in the New Testament.—3. It has been said, that the appointment of a king for Israel by the Deity, is an intimation of the divine will in favour of royal government, and that therefore that form of civil magistracy must be as binding as episcopacy. We reply, that *if* such an intimation of the divine will existed, it would unquestionably be binding on Christians. But this is not the fact. On the contrary, by the prophet Hosea, (xiii. 2.) God declares “I gave thee a king *in mine anger*.” And the history of the affairs which led to the appointment of Saul shows, that it was human perverseness and ambition which insisted on having a king while the Deity opposed it, and even “protested” against it. (1 Sam. viii. 5—20. See also the margin of verse 9.) This fact neutralizes, not only the inference in favour of royal government drawn from that case, but all other allegations of the kind pretending scriptural authority. This fact shows, indisputably, that God permits men to choose for themselves a form of *civil* government. Not till the Israelites had freely and even irreligiously declared for a monarchy, did the Almighty select the individual who should be their king. In forming, however, the government of the Christian Church, man was not even consulted; the ministry was appointed by CHRIST; its appointment was placed on record by the HOLY SPIRIT; from that record we gather that its model was episcopacy: and this we think a sufficient intimation of the will of God that all Christians should conform to that model. The case of monarchical government is in no respect analogous with this.—4. Parity contradicts its own principles in raising objections to our argument from the precepts contained in Scripture to obey kings. Sound Presbyterians, as well as sound Episcopalians, believe that the ecclesiastical system delineated in Scripture is of permanent obligation. We both insist on ordination by succession from the Apostles. If this succession is broken, ordination becomes neither episcopal nor presbyterian, but, as we both affirm, of mere lay or human authority. Now, if Parity thus claims perpetuity because it is said to be found in Scripture, yet rejects the perpetuity of kingly government, also found there, why

* See POOLE'S *Synopsis* on 1 Pet. ii. 13, and M'KNIGHT on do.

should Episcopalians be censured for doing the very same in behalf of *their* system? The same arguments which Parity uses in regard to this point, Episcopalians may also use. If *its* friends are satisfied that "the king as supreme," was a transient appointment, so are *we*. If they are satisfied, on the other hand, that the scriptural model of ecclesiastical polity is *not* a transient appointment, so again are *we*. The only question remaining is—*what* is the model of the ministry contained in Scripture, is it presbytery, or is it episcopacy? And this is the question which has been discussed, and we hope to purpose in the foregoing essay.

NOTE H.

That the duties of an Evangelist, as such, were of an itinerant missionary kind, is, so far as the scriptural evidence is concerned, merely *taken for granted*. This point is indeed of small moment in our controversy. But, as all errors have a tendency to dispose the mind to further perversions, we think the following corroborations of the position that "it is not to be presumed that an Evangelist was necessarily a missionary" may be useful.

An old commentator, strongly anti-episcopal, speaks decidedly against the missionary functions of evangelists, and gives, in this respect, a just view of their duties, as deduced from Scripture only. "These were followers [*sectatores*, imitators] of the Apostles, and they sometimes *abode* [*subsistebant*] in a particular church, teaching and defending the Apostles' doctrine. Hence [the Scripture] often takes them for the [*ipso*] minister of the word, (the pastor, we presume, of some such particular church,) as in 2 Tim. iv. 'do the work of an evangelist,' that is, diligently and watchfully *teach*. Such also was Philip in Acts xxi." See ARETIUS on Ephes. iv. 11. It is obvious that this writer considered "evangelists" as rather settled than migratory teachers, and as being often proper pastors. Another reference will show this more fully. "Do the work of an evangelist, that is, faithfully teaching. I suppose an evangelist to mean one who was principally employed in preaching the gospel, yet was not an Apostle. For these (Apostles) with the highest authority of the HOLY SPIRIT, *travelled* hither and thither for the purpose of instituting and reforming [*instaurandi et reformandi*] churches, wherever a place was opened. But Evangelists, without [*citra*, on this side, short of,] the office of apostleship, *preached* to them (these churches) with the authority of the next; [office:] sometimes they presided over particular churches as Bishops (presbyter-bishops.) Such was Timothy, both an Evangelist and a Bishop." See ARETIUS on 2 Tim. iv. 5. Our author assigns travelling or missionary duty to the Apostles; he regards *them* as the founders and settlers of churches; but the functions of Evangelists he represents as chiefly of a preaching and pastoral kind.—We have made these quotations in aid of our assertion, that the missionary character of Evangelist ought not to be taken for granted. The author is wrong however in saying that no Evangelists were Apostles, since Timothy was both. He is also wrong in calling Timothy a presbyter-bishop. Our essay has settled these points.

Charles I., in his controversy, in the Isle of Wight, with the Presbyterian Divines, very soundly remarks—(p. 6.) "setting aside men's conjectures, you cannot make it appear by any text of *Scripture*, that the office of an Evangelist is such as you have described it. The work of an Evangelist which St. Paul exhorteth Timothy to do, seems by the context (2 Tim. iv. 5.) to be nothing but diligence in preaching the word, notwithstanding all impediments and oppositions." To this the Presbyterian Divines only allege the various recorded travels of Timothy and Titus. But these travels were common to them and the Apostles; and as much prove them to have held this latter office, as that of Evangelists.

MILNER (Vol. I. p. 56, 59) thinks that Philip, the Evangelist, *resided* in Cesarea twenty or thirty years, from the time he reached there after baptizing the Ethiopian, (Acts viii. 40.) till Paul lodged at his house, as mentioned in Acts xxi. 8.

In fine: there is *no* scriptural proof that Evangelists, as such, were migratory or itinerant; nay, that sort of proof favours the opposite opinion, that they did *not* travel merely in the fulfilment of their evangelizing function. And we therefore assert, that, so far as appears from the inspired record, Timothy might have "done the work of an Evangelist," without being in any sense a missionary Bishop, but

exclusively a diocesan. We say this, only because it is due to truth and accuracy, not because our argument requires it. That Timothy was a proper Bishop we have proved in the essay; and it is of no consequence whether he exercised that office as a missionary, or a diocesan, or both. It is expedient, probably in the highest degree, that every Bishop, whatever *extra* duties he may perform as a missionary, be a diocesan or coadjutor; but this is not essential. In the first founding of Christianity, the apostolical or episcopal labours of almost every individual in the office were necessarily diffused widely. Yet the docile student of Scripture will not fail to remark, that it *leaves* Timothy in Ephesus, and the seven "angels" connected with their respective Churches; to which the case of James is to be added, in the Church of Jerusalem.* (Acts xv. 13, 19; xxi. 18.) Thus much may be securely claimed, in addition to the revealed argument for episcopacy in itself, in favour of *diocesan* arrangements.

* [The magnitude of the Church at Jerusalem and the consequent necessity for *diocesan arrangement*, may be inferred from a comparison of 1 Cor. xv. 16.; Acts ii. 41, 47; iv. 4; v. 14; vi. 7; xxi. 20, if we suppose only five of these *myriads*, there were 50,000 believers in Jerusalem; and when we remember that they met, for public worship, in small numbers, the Presbyters also (Acts xiv. 23.) must have been numerous.] ED.

ESSAY I.

TIMOTHY AN APOSTLE.

IN the essay entitled, "Episcopacy Tested by Scripture," it was noticed that Timothy is called an "apostle" in the sacred volume. Almost no use, however, was made of that fact in the main argument of the essay, as it was believed to be new matter, and indeed was not discovered by the author till his piece was written. It was chiefly adduced to show the fallacy of ascribing Timothy's superior power to his being an evangelist, when he had supreme power as an apostle. The grounds on which it was asserted that Timothy has this title in Scripture, were briefly given in a note:—

"See 1 Thess. ii. 6, compared with 1 Thess. i. 1. Paul, Silvanus (or Silas,) and Timothy, are all included as "apostles." In verse 18, Paul speaks of himself individually, not probably before. It is not unusual, indeed, for St. Paul to use the plural number of himself only; but the words "*apostles*" and "*our own souls*," (verse 8,) being inapplicable to the singular use of the plural number, show that the three names at the head of this epistle are here spoken of jointly. And thus Silas and Timothy are, with Paul, recognized in this passage of Scripture as "*apostles*."

The passage thus referring to Paul, Silvanus, and Timothy, is—"we might have been burdensome, as the *apostles* of CHRIST; but we were willing to have imparted unto you *our own souls*." The words "*apostles*" and "*souls*" are obviously plural in the plural sense, and shows that Paul was not speaking of himself alone, but of all the three who joined in the epistle.

A writer in the Connecticut Observer, (February 14th) denies the application of this language to the three individuals mentioned, and asserts that these *plural* words have the singular sense, and are meant of Paul only. His remarks are as follows:—

"The proof adduced is a comparison of 1 Thess. ii. 6, with the same, i. 1. The writer says, 'Paul, Silvanus, and Timothy, are all included as apostles.' Paul unites Silvanus, or Silas and Timothy, in the salutation with himself, 1 Thess. i. 1; and in the next chapter, verse 6, he says 'We might have been burdensome to you as *apostles* of CHRIST.' The question is, did Paul mean to include the others with himself in this passage? The writer in the Protestant Episcopalian affirms that he did. We say he did not—at least, it cannot be proved that he did. The use of the plural '*we*' does not prove it. For Paul often uses '*we*' when he intends *only himself*; and in letters too in which others are joined with him in the salutation. To mention no other, we have an instance in this very chapter, verse 18. Compare, also, 1 Thess. iii. 1, with the same, verse 6. Neither do the plural expressions, '*apostles*' and '*our own souls*' prove it. We have instances of similar modes of expression in other parts of his writings, when he himself only is intended. For example of the first, '*apostles*,' compare 2 Cor. i. 24, with the same, i. 23, where '*helpers*' is used to denote the singular as

'*we*' is to denote the same. For a parallel example to '*our own souls*,' as denoting the singular, vide 2 Cor. vii. 3, compared with verse 7, where '*in our hearts*' refers to Paul solely."

On this extract several observations may be made in reply.

The note from "Episcopacy," &c., allows that St. Paul often uses the plural for the singular in speaking of himself. So far we all agree.

The reference to 2 Cor. i. 23, 24, will not help the cause of parity; it only shows a transition from the singular to the plural in the plural sense, which is very usual where the writer alludes to both himself and others bearing any similar relation to the persons addressed; "to spare you *I* came not as yet . . . not that *we* have dominion over your faith, but are *helpers* of your joy." 1. Surely common sense will suggest that if more "helpers" than Paul can be found, that expression would be sounder than if applied to him alone. Hence it would be competent to say, without express proof, that by "*we*," he here means apostles or ministers in general. 2. We find, however, only five verses before, the persons specially alluded to as "*we*;" they are "Paul, Silvanus, and Timotheus," (verse 19.) These, then, are the "*helpers*" of the passage; and thus that word is proved by the context to have, not a singular, but a plural meaning. 3. McKnight gives a general plural sense; not that "*we* apostles" lord it over you, but are joint workers of your joy. 4. Doddridge gives another general plural sense, "but we, even I, and all the faithful ministers of our Lord JESUS CHRIST, are joint helpers of your joy." Instead, therefore, of weakening the argument that Timothy was an apostle, the Observer has rather strengthened it, by pointing to an additional case of Paul's using the plural number without giving it the meaning of the singular.

The appeal to 2 Cor. vii. 3, is not more fortunate; the word "*hearts*" has there unquestionably its natural plural signification, including other "*hearts*" beside that of Paul, "for I have *said before*, that ye are in our *hearts*." 1. Common sense, as before urged, requires us to give plural meanings to such plural words, if it can be done consistently, which is the case here, making "*our hearts*" to allude to ministers generally. 2. St. Paul, in this passage, refers to a *previous* expression used by him, "*I have said before*." This reference carries us* to verses 11, 12, of the sixth chapter, "*O ye Corinthians, our mouth is open unto you, our heart is enlarged*." Well, the Observer may say the "*hearts*" plural of the one passage, must mean the "*heart*" singular of the other, and both refer to Paul's affection only. No, we reply, "*our heart*" is a general or collective phrase, (see Rom. xv. 6,) equivalent to "*our hearts*;" and thus others than Paul are included. What, then, shall decide between these opposite *assertions*? the context. From the words "*our heart*," (vi. 11,) back to the beginning of the chapter continuously (except one verse in a parenthesis,) Paul is speaking of the "*ministry*." To that body he alludes every time the first person plural is used throughout the passage. Most certainly, then, "*our mouth and our heart*" relate not to St. Paul alone, but to "*the ministry*" spoken of, with a special reference to those of that sacred order connected with the Corinthians, or perhaps to himself and

* See margin, McKnight, Poole's Synop., Poole's Annot.

Timothy, who address this epistle to them. Now, what *this* passage means, the *other* quoted by the Observer means, since Paul refers from the latter to the former. Of course the words "our hearts" have a plural signification, applying not to Paul alone, but in conjunction with others. And thus falls the Observer's remaining objection to the scriptural proof of the apostleship of Timothy.

In the Connecticut Observer of September 17th, there is the following passage respecting the apostleship of Timothy; it is comprised in a reply to a writer in the Episcopal Watchman, under the signature of Ignatius.

"Ignatius insists upon it that Timothy was an apostle in the same sense in which Paul was an apostle. This argument is so wrought into the texture of some modern treatises on Episcopacy, that it deserves a passing remark. The claim has been but lately made by Episcopalians, and rests solely on 1 Thess. i. 1, compared with chapter ii. 6. In our remarks on the reviewer of the '*Tribute to the Memory of the Pilgrims*,' a few months ago, we introduced the opinion of a biblical critic second to none in this country, that the use of the plural 'apostles' in 1 Thess. ii. 6, and of '*our own souls*,' verse 8, does not prove that Timothy was an apostle. Moreover, according to the author of '*Episcopacy tested by Scripture*,' who first, so far as we know, urged these passages in proof of the apostleship of Timothy, this epistle was written ten years, at least, before Paul admonished Timothy, 'Let no man despise *thy youth*.' If he had been at least ten years an apostle, he was admitted to that office very young, probably at about the age of twenty. And how shall we account for it that when Paul joins Timothy with himself in salutation to churches, he calls himself an '*apostle*,' and Timothy only a '*brother*?'—vide 2 Cor. i. 1; Col. i. 1; Philemon, verse 1. He speaks of Timothy just as he does of Sosthenes, who, we believe, was never supposed to be an apostle; vide 1 Cor. i. 1. At this very time, too, when it is now claimed that Paul calls Timothy an apostle, according to Archbishop Potter, Timothy was attending on Paul as a deacon."

On this passage the following remarks suggest themselves:—

The fact that Timothy was an apostle, may, perhaps, be said to be "wrought into the texture of the *treatise*" entitled "*Episcopacy Tested by Scripture*," but it is not "wrought into the texture" of the main *argument* therein contained. All that relates to that fact might be struck from the "*treatise*" without essential injury. Still it *is* a fact and is therefore adduced with perfect propriety in its bearings on the controversy between our cause and that of parity.

This is the second time the Connecticut Observer has "wrought into the texture" of its columns the opinion of "a biblical critic, second to none in the country," that Timothy was not an apostle. Is this reasoning? Who can answer a name? Let the critic's arguments be given and it may be seen whether they are sound. If the remarks in the Observer of February 14, were the arguments of this eminent critic, they were answered in the Protestant Episcopalian for March, which answer has never, so far as known, been replied to. And if what is now added, in the above extract, be also his, may it not be feared that his fund of reasoning on this subject is running low? At all events,

these additional observations, whether his or not, are peculiarly weak, as will now be shown.

First among these new objections to the apostleship of Timothy, at the time 1 Thessalonians was written, is the remark, that he must have been made an apostle very young. The answer is easy, being nothing more than the objection itself—he *was* an apostle at a very early age. Does this fact prove or disprove any thing? Certainly not. Timothy we know, was very early pious and versed in the Scriptures; whether this was one of St. Paul's reasons for placing him so soon in the apostleship, cannot now be determined, and is of no consequence; it is enough that Scripture calls him an apostle in the year 54, the date of the epistles to the Thessalonians, when he may have been no more than twenty years old, but was probably twenty-two or three.

Next objection: Why does Paul, in some places, call himself an apostle, and Timothy only a brother? asks the Observer. Really it is too late to inquire, but the fact has not the least bearing on the point in question. The apostles were brethren to each other, the elders were brethren to the apostles, so were the deacons, so were the laity. The circumstance, therefore, of Paul's calling Timothy a brother, while he calls himself an apostle, proves no more that Timothy was not an apostle, than it does that he was not a clergyman at all, but only a layman.

Next; Paul's calling Sosthenes a brother, proves just as much as his giving Timothy that appellation.

Lastly: As to Archbishop Potter's opinion, that Timothy was but a deacon at the time St. Paul terms him an apostle, in 1 Thess. ii. 6, it is obviously a mistake, since that passage decides against him. The cause of the mistake of this able defender of Episcopacy seems to have been twofold. He overlooked the passage referred to, which speaks of Timothy as an apostle; and he was misled by the word *διακονοῦντων* in Acts xix, 22, where it is said that Timothy and Erastus "ministered" unto Paul; which he supposes to mean "were Paul's deacons." This is but the old error, so often exposed, of arguing from names instead of facts. On the next page (105,) the Archbishop repeats it; stating that elders were proper bishops, because they are said *ἐπισκοπεῖν*. He might as well have allowed that Paul himself was but a deacon, because it is written, "Who then is Paul, and who is Apollos, but *ministers* *διακονοῦντες*, by whom ye believed?" But on the fallacy of reasoning from words only, of this kind, without facts, or against facts, nothing more need be added; it is fully exposed in "Episcopacy Tested by Scripture."

[In the Biblical Repertory occurs the following objection.

"Apostles are distinguished from evangelists; Timothy is called an evangelist; and this precludes the possibility of our considering him as an apostle." The reply is, that the greater office includes the less, both being the same in kind; if, therefore, the evangelists were officers, the apostles, being higher officers, were evangelists also, as they were elders likewise, and deacons; while yet *mere* deacons, elders and evangelists were not apostles—Timothy was both an apostle and an evangelist. If however, evangelists were *not* officers, as such, the objection vanishes. Apostles are "distinguished" from "prophets,"

and from "teachers;" yet Paul the apostle is called both a prophet and a teacher in Acts xiii. So much for the reviewer's positiveness—"precludes the possibility!"] *Inserted by Ed. from Answer.*

May I not, in conclusion, venture to express the hope that the evidence for the apostleship of Timothy is strengthened by these ineffectual attempts to overthrow it?

ESSAY II.

ON THE QUESTION,—*When did Paul place Timothy over the Church at Ephesus?*

THE date of this event is of some interest to those who examine the controversy between Episcopacy and parity. It is very far, however, from being essential to the Episcopal cause, as a few remarks will show. Parity alleges,—such at least is its usual and most advantageous view of the case,—that Timothy was placed at Ephesus before there were any clergy there, and that his functions were to ordain a supply of them, and settle the new church. To this Episcopacy replies, that, even granting there were no clergy there at the date assumed, it is evident, from the epistles to Timothy, that he *individually* had supreme power, both in governing and ordaining, and that there is no evidence, that this supreme power of that individual chief officer passed afterward to the body of clergy, or was in any respect modified or restricted; and that besides this want of evidence, that parity took the place of this arrangement equivalent to Episcopacy, the second epistle affords positive proofs, that it did not; since in that epistle, when there certainly were clergy at Ephesus, Timothy is still addressed individually, and as the head of its church. Episcopacy further declares, that it is not to be taken for granted that there were no clergy at Ephesus, at even the earliest date of Timothy's being placed there by St. Paul; and moreover, that the proper date of this event is later, when there were at that place the elders addressed by Paul, (in Acts xx.,) with others to keep up or increase their number. And an irrefutable argument for Episcopacy is drawn from comparing that address to the Ephesian elders, which contains not a hint of their right to ordain, and exercise clerical discipline, with the epistles to Timothy individually, as connected with the same church, which recognise those rights as existing in *him* in all fulness and perfection.

It will thus be seen, that the question concerning the proper date of the placing of Timothy at Ephesus, though not vital in this controversy, is yet one of much interest.

Three dates of this event have been suggested, and, as far as the present writer's information extends, three only. St. Paul writes, "I besought thee to abide still at Ephesus, when I went into Macedonia," (1 Tim. i. 3 :) of course the date to be assigned must be consistent with some journey of that apostle into Macedonia. Of Paul's journeys into that region, after the founding of a church at Ephesus, there

were three. The first was after a riot had driven him from that city.* The second was soon after, when having been in Greece, he returned to Syria circuitously, through Macedonia, on account of the machinations of the Jews, (Acts xx. 3.) The third was still later, after his first imprisonment in Rome, when he again visited the eastern churches, as will be shown under the proper head of this essay. We shall borrow a portion of the following remarks from Macknight's preface to the First Epistle to Timothy, and from several pieces entitled "Timothy at Ephesus," in the Church Register, for March and April, 1827.

1. Presbyterian controvertists generally, as also many other writers of high authority, favour the opinion, that Paul placed Timothy at Ephesus when he fled from that city, and went into Macedonia, after the riot mentioned in Acts xix. 23—41. And they allege, in behalf of parity, that there were then no clergy in the Ephesian church, and that Timothy was to ordain a supply of them, in his supposed temporary relation to that church as an evangelist.

As to Timothy's having had supreme power in Ephesus, or any where else, merely as an evangelist, a full refutation of that opinion will be found in the postscript to "Episcopacy Tested by Scripture," contained in the Protestant Episcopalian for December, 1830; that essay is now circulating as a tract.

As to there having been no clergy in Ephesus when Paul fled thence, after the "uproar," into Macedonia, it is an assertion infinitely improbable. He had now been there "three years." He had previously made a short stay in that city; after which, Apollos "taught diligently there the things of the LORD," having Aquila and Priscilla to help him, and so advanced the great cause, that some were called "the brethren." (Acts xviii. 19-28.) When Paul reached them again, some who had received only John's baptism, were baptized in the name of Jesus, with a willingness, which showed that Christianity had taken root among them, (Acts xix. 1-5.) After three months, Paul "separated the disciples" from the synagogue, (Acts xix. 9 :) and when Jewish converts would bear any thing like such a separation, they certainly were past the most difficult part of their noviciate, and some of them either were, or could soon be, prepared for the ministry. Shall we believe, then, that Paul would leave this Christian church, now fully severed from the synagogue, for two years, or nearly three, without providing it ministers, when he knew the dangers to which it was constantly exposed? Shall we believe, that, when "the word of God had mightily grown and prevailed" in that city, he would send away Timothy and Erastus, (Acts xix. 22,) without having ordained others, or else doing it without delay? The supposition is not credible. Nor is it countenanced by other parts of the holy record: for that apostle and Barnabas had ordained elders, in other Asiatic cities, in much less than two years, (Acts xiv. 23.) Long before Paul fled from Ephesus, clergymen must have been appointed for that church; if not, he made less provision for the numerous converts in that most important city, than was made for fewer con-

* Acts xx. 1. This journey had been intended by Paul, (1 Cor. xvi. 5, 6,) but the riot hastened his departure.

verts in cities less important; which is a supposition infinitely improbable.

As to there having been no clergy in Ephesus when Timothy was placed there, be the date of that occurrence early or late, we know to the contrary. St. Paul writes to him that he was placed there, "that he might charge some that they *teach* no other doctrine," (1 Tim. i. 3;) which implies that there were already *teachers* in that church, "some" of whom inculcated error. It follows, that many authorized teachers, or ordained clergymen, were in Ephesus when Timothy was directed to assume the superintendence of that body of Christians. As then these clergymen required such a superintendent among them, both to govern them, and to ordain others, it is rightly concluded, that they had not within themselves the power of either ordination or clerical discipline. And this destroys the claim of parity, and establishes that of Episcopacy.

In this view, it may seem unnecessary to discuss the question, *When* was Timothy placed at Ephesus as the chief officer of its church? But, as any one truth strengthens any other related to it, this point will now be considered.

We assert that Timothy was *not* placed over the church at Ephesus when Paul fled thence to Macedonia, after the riot. Here let the point of the argument be distinctly noticed. Paul says, "I besought thee to *abide still* at Ephesus, when I went into Macedonia." Of course Timothy must have been there, or had his residence there at the time of this request, or else been so connected with that church as that it was his ecclesiastical home; and his residence or ecclesiastical home was also to be there for a considerable period afterward, or rather permanently, since there is no hint any where in Scripture, that his functions in Ephesus, when placed over that church, would at any time cease.

Now, Timothy was *not* at Ephesus when Paul fled, after the riot, into Macedonia. He and Erastus had been sent away some time previously to Macedonia, and Timothy also to Corinth, (Acts xix. 22; 1 Cor. iv. 17; xvi. 10;) and there is no evidence that he returned before the Apostle fled from Ephesus.* Nay, there is evidence of the contrary, as will readily appear. Thus: Paul wrote the first epistle to the Corinthians from Ephesus, and in it Timothy is spoken of, as then on his mission [to Macedonia first, and then] to Corinth; he probably took this epistle (1 Cor. iv. 17; xvi. 8, 10.) The second epistle was written after the riot and Paul's flight, which are there mentioned, (2 Cor. i. 8-10.) In the first epistle, several abuses among the Corinthians are censured; and Paul would have heard from Timothy whether his censures were effectual, had he returned to the Apostle while yet at Ephesus; instead of which he obtains the first intelligence, not from Timothy, but from Titus, after reaching Macedonia. (2 Cor. ii. 13; vii. 6-16.) Titus, it appears, was returning from Corinth before Timothy, who also left there soon afterward, in time to meet Paul in Macedonia, where the two latter united in the

* St. Paul expected Timothy to "come unto him" from Corinth, but where, does not appear; it may have been in Macedonia, as probaby as in Ephesus. 1 Cor. xvi. 5, 8, 10, 11.

second epistle to the Corinthians, (2 Cor. i. 1.) Let us notice more fully the above particulars. St. Paul flies from Ephesus to Troas, where he hoped to meet Titus, and get the intelligence from the Corinthians that he so much desired, (2 Cor. ii. 12, 13;) and this his looking for Titus only, implies that the Apostle scarcely expected that Timothy, who certainly cannot (without the clearest proof) be supposed to have abandoned his mission to Corinth, had yet left the latter place; and this, obviously, further implies that he could not, at the date of the "uproar" which drove away Paul, have returned thence to Ephesus. Paul continues his journey from Troas to Macedonia, yet still has no tidings from the Corinthians, till Titus "comes" to him, and "comforts" his "cast down" spirit by the intelligence that he had rectified the abuses among those brethren. (2 Cor. vii. 6, &c.) Not once does Paul refer to any news from them, favorable or unfavorable, brought by Timothy. If these facts do not prove, in the absence of all intimations whatever to the contrary, that Timothy had *not* returned to Ephesus when Paul fled, no confidence can be placed in the strongest circumstantial evidence. And if Timothy was not there, when Paul then "went into Macedonia," it could not be said that Paul then "besought him to *abide* there still." In other words, it was not on the occasion of *this* departure of the Apostle for Macedonia that Timothy was placed over the church at Ephesus.

Neither was Timothy so connected with Ephesus at that time, as to make it his ecclesiastical home; for his principal duties were just now in Macedonia and Corinth; and even previously, his clerical connection had rather been with Paul than the Ephesians. (Acts xix. 22.) Nor was he at Ephesus for some time after; for he was with Paul awhile in Macedonia, when he joined in the second epistle to the Corinthians, and still with him in Greece, from a part of which region he and others sailed to join that apostle at Troas: (Acts xx. 1-5;) and as Paul, in thus prosecuting his voyage to Jerusalem, did not go to Ephesus, (Acts xx. 16, 17,) and said nothing to the elders of that church whom he met at Miletus, of Timothy's being then left among them, we conclude with commentators in general, that the latter did not then tarry there, but went onward to Jerusalem with the great Apostle.

2. The next opinion is, that Timothy was placed over the Ephesian church at a period some months later than the riot, when Paul, being prevented by the Jews from sailing directly from Greece to Syria, (as we have just seen,) went circuitously thither through Macedonia. (Acts xx. 3, 6.) We have shown, however, that Timothy was not in Ephesus at this time, nor so specially connected with it as to make it his ecclesiastical home; of course Paul could not with propriety say to him, "I besought thee to *abide still* at Ephesus." For this reason, we cannot allow *this* journey of Paul into Macedonia to have been the date of Timothy's being placed over the Ephesian church.

Another argument of great force precludes the supposition that Timothy was placed there at *any* time before Paul delivered his address to the clergy of that city, as stated in Acts xx.; and this argument applies to both the present theory of the date in question, and the one we have before noticed. In that address Paul speaks of the

errors and misleadings of false teachers, as yet *future*; he makes no complaint of them as *then* existing in Ephesus; but says they "shall arise," and "shall enter in." (Acts xv. 29, 30.) But, in the first epistle to Timothy, he desires him to "charge some to teach no other doctrine," intimating that the false teachers had, at the date of that epistle, begun their mischievous proceedings; he enumerates as errors then existing there, fables, endless genealogies, swerving from charity and faith to vain jangling, questions, and strifes of words, perverse disputings, profane and vain babblings, and oppositions of science falsely so called; he also names Hymeneus and Alexander, whose doctrines had been so hurtful, that he had "delivered them unto Satan." (1 Tim. i. 3-6; vi. 1, 5, 20; i. 20.) Now, besides that it is wholly improbable that all these evils could have befallen the Ephesian church in the few months that elapsed between Paul's flight and his address to their elders, it is impossible that so much false teaching could have existed there at the very time he told the elders that the false teachers were yet to spring up. It follows unavoidably that the stationing of Timothy there was subsequent to the address of St. Paul to the elders in Acts xv., and indeed that there must have been an interval of some duration, to allow so extensive a development of error and delusion among the Ephesian clergy. And hence, we again assert, that as both Paul's flight into Macedonia, and his going thither again from Greece, were previous to the address referred to, neither of those dates can be allowed for the placing of Timothy at Ephesus. To the present writer, this argument appears to have the force of demonstration.

It is to be observed, however, that if this second date could be allowed, there would be a remarkable proof of Episcopacy in the fact, that the first epistle to Timothy and the address to the elders would both have issued from the great Apostle at the same period, the one assigning Episcopal duties to Timothy, the other enjoining only pastoral duties on the elders. The Apostle would thus have delivered *simultaneously* the records of the functions of each, showing that the one was superior, and the others inferior in the sacred office. But as the evidence is against the supposition that these two dates were delivered at the same time, this striking view of that proof of Episcopacy cannot be maintained. The substance, however, of that proof is fully ours; no ingenuity can impair the scriptural demonstration of Episcopacy founded on the comparison of the address to the elders as pastors, with the epistles to Timothy as supreme officer or Bishop.

3. A third date for the connexion of Timothy with the Ephesian church has been mentioned, and this now claims our attention. We assert that Timothy was in Ephesus some years *after* the above two dates, and that Paul likewise "went" (or "was going," as the word may be translated,) into Macedonia *after* the two journeys thither already referred to. After that apostle's first imprisonment in Rome, is the date we assign as the only one that can be defended. We find it plainly recorded, that both he and Timothy were again *at that later period* in these eastern parts, though it is not mentioned in the Acts, as that book ends with Paul's first detention in the imperial city.

The reader will see in the following proofs that Timothy was certainly in Ephesus, and that Paul probably "went," and certainly "was going" into Macedonia after that apostle was first in Rome. Timothy was with him, be it recollected, in the latter city. (Phil. i. 1, 13.) We shall first adduce the evidence of their *intention* to go eastward from Rome, and then the evidence that they *did* so, first as regards St. Paul, and then as regards Timothy.

Paul *intended* to visit Philippi in Macedonia after leaving Rome. He wrote to the Philippians when he was in that city, where his "bonds in CHRIST were manifest in all the palace," or "Cæsar's court," as in the Margin. He assures the church in Philippi, that he "trusted in the LORD that he would come shortly" to them; nay, he writes more strongly, "I *know* that I shall abide and continue with you all . . . that your rejoicing may be more abundant . . . by my coming to you again;" he seems even to intimate the possibility of frequent visits, "that whether I come and see you, or else be absent." (Phil. i. 13; ii. 24; i. 25-27.) This is evidence sufficient that Paul designed going into Macedonia when he should leave Rome.

Paul *intended* to visit Philemon after his release from Rome, and even ordered a "lodging" to be prepared for him in Colosse, where Philemon resided.* Colosse was in Phrygia, in Asia Minor, and sufficiently near Ephesus. Of course, it was Paul's intention to visit the countries on that side the Ægean Sea, and in the neighbourhood of Ephesus, after leaving Rome; for the epistle to Philemon was written while Paul was yet a prisoner in that city. (See v. 10.)

Paul *intended* to visit the Hebrews after his release from Rome. He wrote the epistle to them from Italy, and says expressly, "I will see you," (Heb. xiii. 13, 19, 23, 24.) The Hebrews were either the Jewish converts in Judea, or the Jewish converts at large. If those in Judea are meant, he promised to proceed to that country after leaving Italy. If those at large are meant, we are secure in saying there were vastly more of them east of Italy, than in any other direction; and, in this view, he promised to visit, after his release, the eastern countries of the Mediterranean; and there were so many new churches, including Jewish converts, on both sides of the Ægean Sea, that we may justly regard his promised voyage as including them: among these churches, those at Ephesus and Philippi (in Macedonia) were conspicuous.

Paul *did visit* Miletum or Miletus, after his release at Rome; he writes to Timothy that he had left Trophimus sick at that place. (2 Tim. iv. 20.) There was a Miletus near Ephesus, where Paul met the elders, and another in Crete. (See Calmet. Acts xx. 17) If the former be here meant, then Paul, after leaving Rome, was in the very neighbourhood of Ephesus. But as, at the date of this second epistle, Timothy was himself in Ephesus, and Paul now again in Rome, he would not probably write to him respecting Trophimus if he were in *that* Miletus, so near Timothy's residence; and it there-

* Philem. 22. The proof that Philemon resided in Colosse will be seen by comparing Philem. 2, with Col. iv. 17; in both which passages Archippus is named as a minister living at the place to which both epistles were sent; both being sent at the same time by Onesimus. (Col. iv. 9; Philem. 12.)

fore is more justly presumed that the Miletum in Crete was the place where Trophimus was left sick. If this latter was the Miletum intended, then Paul was again in Crete after his first imprisonment, for the date of this second epistle to Timothy, is his second imprisonment;* and if in Crete, he was among the eastern churches, and sufficiently near the Ægean Sea to visit its coasts, including Ephesus and Macedonia! the latter visit he had almost positively promised the Philippians, as was shown in a former paragraph.

Paul *did visit* Corinth after leaving Rome. Besides mentioning to Timothy, as above stated, that he had left Trophimus at Miletum, he also says, in the same verse, "Erastus abode at Corinth." He could not mean that he had remained there ever since his mission to that city, six or seven years before, for Timothy had often been with Paul since that time, and would have been fully informed that Erastus had continued thus stationary. No; Paul connects the tarrying of Erastus at Corinth with his leaving Trophimus at Miletum, meaning that the two incidents had occurred at the same period, and recently. Hence Doddridge remarks, "It seems by this clause that [Erastus] was in Paul's company when he parted with Timothy, as it is likely Trophimus also was. And, as none can suppose Paul would have mentioned these things to Timothy in this connection, if they had happened many years before, (Acts xix. 22,) I look upon this as a very material argument to prove that he returned into these eastern parts, between his first and second imprisonment at Rome; though probably, if he ever saw Ephesus again, most of the ministers of that and the neighbouring places, with whom he had the celebrated intercourse at Miletus, mentioned Acts xx., were either dead or removed."

Paul *did visit* eastern parts after his first imprisonment at Rome. In Tit. iii. 12, we read that he had determined to spend a winter at Nicopolis. There were several cities of this name; in Macedonia, in one or more of the adjoining provinces, and in Pontus in Asia Minor; it matters not, at present, which of them is here meant. When then was Paul in Nicopolis, or so near a city "to determine there to winter?" it was after leaving Titus in Crete. (Tit. i. 5.) Now, the first we know of Paul's being in Crete, was his landing there, when on his voyage to Rome; then, however, he was a prisoner, and could have had no expectation of wintering in Nicopolis. It must, therefore, have been *after* his release at Rome, that he left Titus in Crete, having been again in that Island. And subsequently to this he was in or near the Nicopolis which he selected for his winter residence. This brings back that apostle from Rome to either Macedonia or Asia Minor; and he doubtless revisited both these regions.

Paul *did visit* Troas after his first imprisonment in Rome. He desired Timothy to bring thence his cloak, books and parchments.

* 2 Tim. i. 8, 16, 17; ii.; iv. 6, 16. Paul had been in Crete on his first voyage to Rome as a prisoner. (Acts xxvii. 8.) But this was long before the date of this epistle; and the sickness of Trophimus is mentioned as a recent occurrence. Besides, Timothy had been with Paul in Rome since *that* landing in Crete, and would know of this sickness, had it then occurred, without any allusion to it in the epistle. Of course, Trophimus was left at Miletum afterward, i. e. subsequently to Paul's discharge from his first imprisonment in Rome. Paul being then again in Crete.

(2 Tim. iv. 13.) That he left them there *after* his first visit to Rome, is exceedingly probable: for the last time he was at Troas before being a prisoner, was in A. D. 60; and we cannot suppose he would leave these things there till A. D. 66, when he wrote to Timothy to bring them; we know that, while a prisoner, both in Caesarea and Rome, he could send and receive messengers freely. (Acts xxiv. 23; Phil. ii. 25; iv. 18; Eph. vi. 21; Col. iv. 7, 9, 10.) If to this probability we add the evidence already adduced, that Paul returned from Rome to the east, it will appear indisputable that he was at that period in Troas, and left there the things mentioned. Troas was near Macedonia, and on the same coast as Ephesus.

Let us now recapitulate the evidence of Paul's return eastward from Rome. His *intention* was to visit Philippi, Colosse, the Hebrews. He *actually was* at Miletum, at Corinth, at or near Nicopolis, at Troas. All this we prove from Scripture. Who can doubt then that he was on the shores of the Aegean Sea, after his release from the tribunal of Caesar, when brought before it the first time? Or, who will say that our evidence is insufficient, when we assert, that, as the first two dates assigned for his placing Timothy at Ephesus are indefensible, it must have been now, in these later voyages, that he committed that church to this his favourite son in the faith, and went on himself to Macedonia?

But we shall strengthen this body of argument by showing that Timothy also returned to the east, after being with Paul in Rome.

Paul *intended* to send Timothy to Philippi, when he should be free to depart from Rome—"I trust in the Lord Jesus to send Timotheus shortly unto you;" "him, therefore, I hope to send presently, so soon as I shall see how it will go with me." (Phil. ii. 19, 23.)

Paul *intended* that Timothy should accompany him to the Hebrews—"Our brother Timothy is set at liberty, with whom, if he come shortly, I will see you." (Heb. xiii. 23.) From this passage it appears that Timothy had also been a prisoner in Rome, but was now released. At the moment of Paul's writing, Timothy had for a short time, left him; according to Grotius, this excursion was into Gaul, but he was soon expected back to accompany Paul on his eastern voyage.

Timothy *actually was* among the eastern churches, after leaving Rome. While in Rome, Paul writes to the Colossians concerning Marcus or Mark,—"If he come unto you, receive him;" (Col. iv. 10;) which shows that Mark was expected to go to Colosse. In the second epistle to Timothy, written after Paul's first, and during his second imprisonment, he writes—"Take Mark, and bring him with thee" to Rome. (2 Tim. iv. 11.) Mark, therefore, had gone to Colosse; and Timothy was now again so near that place, that Paul desired the latter to summon the former, or "take" him on his way, to rejoin himself, again in Rome.

Timothy *actually was*, after leaving Rome, so near Troas, on the Aegean coast, that Paul, in the second epistle to him, desired him to stop there for his cloak, books, and parchments, or else to obtain them from that place, and bring them with him to Rome, where the great Apostle was now again imprisoned. (2 Tim. iv. 13.) This, be it remarked, is positive evidence, depending in no degree on construction,

and it renders it infallibly certain that Timothy was in the regions not far from Ephesus at this late period, the second epistle to him being of the date of A.D. 66. With such a positive basis, conjecture uses but moderate licence in adding, that Timothy was in Ephesus itself, when this epistle was addressed to him.

Timothy *actually was*, we now further assert, in Ephesus itself after being Paul's companion in his first imprisonment at Rome. The second epistle to him, written after that period, is still our authority. 1. Paul, as was not unusual with him, names the messenger by whom he sent this epistle, and says that he had despatched him to Ephesus—"Tychicus have I sent to Ephesus." (2 Tim. iv. 12; see also Rom. xvi. 1; 1 Cor. iv. 17; xvi. 10; 2 Cor. viii. 16, 18; Eph. vi. 21; Phil. ii. 25; Col. iv. 7, 9; Philem. 12; also 1 Pet. v. 12.) 2. Paul, in the second epistle, desires Timothy to salute the family of Onesiphorus; and the residence of this excellent person was in Ephesus, though he himself appears to have been absent from it at that time. (2 Tim. iv. 19; comp. ch. i. 16-18.) In Acts xix. 33, we find a certain Alexander at Ephesus; and in the second epistle we find Timothy put on his guard against the same person: why? because Timothy's sphere of duty then included that city. 3. In the first epistle, when Timothy was confessedly at Ephesus, Paul mentions this Alexander, and also Hymeneus, as unfaithful ministers; and in the second he again names these very persons to Timothy in the same character: which implies that Timothy was still in authority in that church. (1 Tim. i. 20; 2 Tim. ii. 17; iv. 14.) 4. Against this Alexander, a resident of Ephesus, though just then in Rome, opposing valiantly the persecuted Paul, that apostle specially cautions Timothy in the second epistle: from which fact we gather—that Timothy was to *return* to Ephesus, after visiting Paul in Rome—and was to *continue* in Ephesus, when Alexander had come back, and had resumed his actual residence there. (2 Tim. iv. 14, 15, 9.) Such are our proofs that Timothy *was* in Ephesus, or had charge of its church at the date of the second epistle. And we think that the man who asks more, from a point of sacred history not positively recorded, is unreasonable. Out of the sacred records, the whole current of antiquity is well known to be in our favour. Nor is there a particle of evidence against us. The New Testament *leaves* Timothy in charge of the Ephesian church; no subsequent authority removes him thence: and in this state of things we recognise plainly a diocese, and its chief—a head—not only Episcopacy, but diocesan Episcopacy also.

Timothy *actually was* with Paul in these eastern parts after their release at Rome. The language, "Erastus abode at Corinth, but Trophimus have I left at Miletum sick," implies that the whole four had recently been companions somewhere in those regions, as is allowed by Doddridge in the extract already given.

We must here put together some of the evidence now proved, so as to throw much light on the proper date of the placing of Timothy at Ephesus. Paul and Timothy, with probably others, return from Rome to the eastern churches, visiting extensively among them, including Crete, where Titus was "left," and not forgetting Philipp¹, Troas and Troas itself are then in company with them on the shores of Asia

Minor. They are in or near Ephesus. Paul desires Timothy to remain there as the head of that church, and proceeds without him through Troas to Macedonia, spending a winter at Nicopolis, in that province, or in Epirus. From Macedonia or Nicopolis, he goes on to Corinth, where Erastus remains, that city being his home. (Rom. xvi.) Thence he sails to Crete, where he leaves Trophimus sick at Miletus. And after that he is again at Rome, and again a prisoner, when he writes the second epistle to Timothy. Let the candid reader examine what has been offered under this third head, and determine whether this specification of some of the later travels of Paul, is not supported by sufficient scriptural evidence, and whether we have not here assigned the true date of the connexion of Timothy with the Ephesian church, as its ecclesiastical superior.

Before proceeding, we ask the reader's further attention to another and interesting proof that Timothy went eastward, and to Ephesus, after he and Paul were at Rome, and that the *first* epistle to him was also written at this late date. We have seen that Timothy was imprisoned at Rome, and "set at liberty"*. An allusion to his trial on this occasion, is found in the first epistle, (vi. 12,) "and hast professed a good profession before many witnesses." The words "professed a good profession," may with equal propriety read "confessed a good *confession*," and *την καλὴν ἐκφασίν* is so translated in the next verse, concerning CHRIST. Such language at once presents the idea that Timothy was a *confessor*, a term afterward applied to those Christians who were tried or severely dealt with by their persecutors, but escaped with life; the name *martyr* being appropriated to those who suffered death in the cause of their religion. In this view of Timothy's sufferings we see the connexion between this verse and the next, viz. Timothy confessed a good confession before many witnesses as the Saviour witnessed a good confession before Pilate. This confession of Timothy was of course connected with his imprisonment at Rome, (or in Italy,) for we nowhere read of his being in prison, or suffering peculiar persecution, or any persecution in which he was so prominent as to be a conspicuous confessor, in any other place.† This

* Heb. xiii. 23. Some translate this expression "sent away," thus denying that Timothy had been a prisoner; but we can find nothing to outweigh the rendering of our translators, "set at liberty:" with which also agree Beza, Hammond, Calmet, Doddridge, and many others. Why does Paul say to the Philippians, "I *trust* in the Lord JESUS, to send Timotheus shortly unto you?" (Phil. ii. 19.) He *sent* Epaphroditus, but Timothy he only *trusts* or hopes to send, using the same language as in regard to leaving Rome himself, "I *trust* in the Lord, that I myself shall come shortly." This mode of speaking confirms the opinion that Timothy was like the Apostle, a prisoner in Rome at that period. Epaphras, another companion of Paul, was also a prisoner with him at Rome (See Philem. 23.) So likewise was Aristarchus. (See Col. iv. 10.) And these cases of the imprisonment of Paul's friends at that time, showing that such occurrences then took place, appear to us to settle the translation of the passage respecting Timothy, that he had been "set at liberty" from prison or arrest.

† Commentators differ concerning the "profession" or "confession" of Timothy; some making it a baptismal profession; some, a profession when he was ordained; some, a profession throughout his ministry, in the midst of opposition. None of these interpretations, however, agree with the comparing of Timothy's confession to that of CHRIST, in the next verse. Hence other authors refer it to some Ephesian persecution of Timothy; but of this, though much is recorded of Ephesian affairs,

‘explanation of the passage before us will, we think, bear investigation. And the result is, that Timothy had been in Rome with Paul, and had returned to the east, *before* he was placed over the church at Ephesus, and *before* the first epistle was written to him.

To the late date thus given to the first epistle to Timothy and his being stationed in Ephesus to govern its church, “there are three plausible objections, (says Macknight,) which must not be overlooked.

“1. It is thought that if this epistle was written after the Apostle’s release, he could not, with any propriety, have said to Timothy iv. 12, “Let no man despise thy youth.” But it is replied, that Servius Tullius, in classing the Roman people, as Aulus Gellius relates, (l. x. c. 28.) divided their age into three periods. *Childhood*, he limited to the age of *seventeen*: *youth*, from that to *forty-six*: and *old age*, from forty-six to the end of life. Now, supposing Timothy to have been 18 years old, A. D. 50, when he became Paul’s assistant, he would be no more than 32, A. D. 64, two years after the Apostle’s release, when it is supposed this epistle was written.* Wherefore, being then in the period of life which, by the Greeks as well as the Romans, was considered as *youth*, the Apostle with propriety might say to him, ‘Let no man despise thy youth.’

“2 It is asked, What occasion was there, in an epistle written after the Apostle’s release, to give Timothy directions concerning the ordination of bishops and deacons in a church where there were so many elders already? (Acts xx. 17.) The answer is, the elders in the year 58 may have been too few for the church at Ephesus, in her increased state in the year 65. Besides, false teachers had then entered, to oppose whom more bishops and deacons might be needed than were necessary in the year 58. Not to mention that some of the first elders having died, others were wanted to supply their places. [The reader will observe that this argument of Dr. Macknight implies that elders or presbyter-bishops were not allowed to ordain; for if they had had that power, those already in Ephesus could have ordained as many as the

(Acts xix.) there is no evidence whatever. Aretius urges that it was a confession before heathen judges, in bonds, and with peril of life, “because the Apostle terms it *καλῆν*, a good confession, that is, conspicuously excellent or illustrious, (*speciosam*), and attended with danger; moreover, because he adds that this confession was made before many witnesses, that is, with intrepidity, all danger of life being disregarded.” This author notices, likewise, that such were afterward called “confessors,” and were next in estimation to martyrs. He assigns not the time or place of this “confession” of Timothy; but, as the only time we hear of his being under restraint was when he was in Rome (Italy) with Paul, the evidence, all that we have, favours our assertion that it was then and there that Timothy acquired the honour of ranking with “confessors.” Calmet agrees that Timothy was a “confessor” at the hazard of his life. Hammond regards the “confession” as a “great persecution for the faith of CHRIST.” We may add, that the margin, being one of much excellence, of a Scotch edition of the Bible, refers from each of the passages now under notice, to the other—from the “good confession” to the “set at liberty” and *vice versa*. 1 Tim. vi. 12; Heb. xiii. 23.

* Dr. Macknight’s chronology differs from that of Bishop Lloyd, the one usually adopted, in that the former calculates the “fourteen years after,” (Gal. ii. 1), from the conversion of Paul, instead of his first visit to Jerusalem, three years later, (Gal. i. 18.) According to Bishop Lloyd, Timothy became Paul’s assistant A. D. 53, (Acts xvi. 3,) and the first epistle to him was written, A. D. 65. If Timothy was 18 years old at the first date, he was 30 at the second; or if 21 at the first, he was 33 at the second. This latter age is but youth in most men.

growing church required : nor would Timothy's staying there to ordain have secured a majority of sound ministers ; for the unsound elders, if they could have ordained, might have added to their numbers as fast as they pleased, and so have defeated this object. Dr. Macknight was an eminent Presbyterian divine.]

"3. Because the Apostle wrote to Timothy that he 'hoped to come to him soon,' (1 Tim. iii. 14.) it is argued, that the letter in which this is said, must have been written before he said to the Ephesian elders, (Acts xx. 25,) 'I know that all ye, among whom I have gone preaching the kingdom of God, shall see my face no more.' But, as it was no point of either faith or practice which he spake, he may well be supposed to have declared nothing but his own opinion, resulting from his fears. He had lately escaped the rage of the Jews, who had wait for him in Cenchrea, to kill him. (Acts xx. 3.) This, with their fury on former occasions, [see also Acts xx. 22, 23, 24.] filled him with such anxiety, that in writing to the Romans from Corinth, he requested them to 'strive together with him in their prayers, that he might be delivered from the unbelieving in Judea.' (Rom. xv. 30, 31.) Further, that in his speech to the Ephesian elders, the Apostle only declared his own persuasion, dictated by his fears, and not any suggestion of the Spirit, I think plain from what he had said immediately before—'Behold, I go bound in the spirit to Jerusalem, *not knowing* the things which shall befall me there ; save that the HOLY GHOST witnesseth in every city, saying, that bonds and afflictions abide me.' Wherefore, although his fears were happily disappointed, and he actually visited the Ephesians after his release, his character as an inspired apostle is not hurt in the least, if, in saying 'he knew they should see his face no more,' he declared, as I have said, his own persuasion only, and no dictate of the HOLY GHOST." *Macknight*, iv. p. 160.

In regard to this latter objection, that Paul was to see the elders of Ephesus no more, it is further to be remarked that he may have never seen *them* again, or have been in Ephesus, itself, although he visited other eastern churches, and other parts of the Egean coasts. He may when he "was going into Macedonia," have been in a vessel which but touched at Ephesus ; and so have left Timothy there, while he continued his voyage. Or, Timothy may, at that time, have been at Ephesus, and rejoined him in these parts, when Paul requested him to "abide" there "still." Or, without Timothy's thus rejoining him, Paul may have dispatched a messenger or a letter to him, beseeching him to continue in that city ; the first epistle being afterward sent, as his full credentials in his high office. That Paul and Timothy revisited those regions after being in Rome, has, we think, been abundantly shown ; and either of the above suppositions, each of them being perfectly natural, will meet the objection that Paul was to see the Ephesian elders no more. Doddridge, on this passage, observes—"I conclude that the *Apostle* had received some particular revelation, that, if he should ever return to these parts of Asia again, (as from Philem. 22, I think it probable he might,) yet that he should not have an opportunity of calling at Ephesus, or of seeing the ministers whom he now addressed."

As on the one hand there is good authority for interpreting the above declaration of Paul, (that he knew he would see those elders no more,) as being the mere suggestion of his apprehensions, (see Macknight, Hammond, Poole's Synopsis and Poole's Annot.) it is perfectly fair to suppose that both he and Timothy were now again in Ephesus, when he besought him to abide there as the head of its church. But if it be alleged, on the other hand, that this impression of Paul was prophetic and inspired, it is sufficient to say that he met Timothy or sent him a message, while somewhere *near* Ephesus, on his way to Macedonia, when, at the late period mentioned, he made this request of him.

We shall add one more valuable extract from Macknight, (iv. 157.)

"When the Apostle wrote his first epistle to Timothy, 'he hoped to come to him *soon*.' (iii. 14.) But from the history of the Acts, it is certain that in no letter written to Timothy after the riot, till his first confinement in Rome, could the Apostle say that he hoped to 'come to him soon.' He could not say so in any letter written from Troas, the first place he stopped at after leaving Ephesus: for at that time he was going into Macedonia and Achaia to receive the collections [for the poor brethren in Jerusalem] from the churches in these provinces. [Acts xx. 1; 1 Cor. xvi. 3, 4, 5.] Neither could he say so after writing his second to the Corinthians, from Macedonia: for in that epistle he told the Corinthians he was coming to them with the Macedonian brethren, who were commissioned to attend him in his voyage to Jerusalem with the collection, (2 Cor. xi. 4.) and that he meant to sail directly from Corinth to Judea. (2 Cor. i. 16.) [See also Rom. xv. 25, 26, written at Corinth.] As little could he write to Timothy, that he 'hoped to come to him soon,' when he altered his resolution on occasion of the lying in wait of the Jews, and returned into Macedonia; (Acts xx. 2:) for he was then in such haste to be at Jerusalem on the day of Pentecost, that when he came to Miletus, instead of going to Ephesus, he sent for the elders of that church to come to him. (Acts xx. 16, 17.) When he arrived in Judea he could not write that 'he hoped to come to Ephesus soon:' for he was imprisoned a few days after he went up to Jerusalem. And having continued two years in prison at Cæsarea, he was sent bound to Rome, where likewise being confined, he could not, till towards the conclusion of that confinement, write to Timothy that he 'hoped to come to him soon.' And even then, he did not write his first epistle to Timothy: for Timothy was with him at the conclusion of his confinement. (Philip. ii. 19-23.)"

We feel confident that no ingenuity can overturn the mass of argument now adduced. And we therefore do not hesitate to answer finally the question, When did Paul place Timothy over the church at Ephesus? He did so when they were both among the eastern churches after his first imprisonment in Rome, and not before, the date being A. D. 65, according to Bishop Lloyd's chronology.*

At that time there was a body of clergy in Ephesus, for there had

* Of modern authorities, besides Macknight,—T. Scott, A. Clarke, Bishop Tomline, G. Townsend, and T. Hartwell Horne, agree that the date of this epistle was *after* Paul's first imprisonment in Rome, and about the year we have assigned.

been five years or more previously, (Acts xx. 17 ;) and over these Timothy was placed as the supreme officer, soon afterwards called a bishop. It matters little indeed in reference to the Episcopal argument, whether Timothy found clergy in Ephesus, when he took charge of the church with the power of ordaining and governing : or whether there were none there as yet, and he was to ordain all that were required. In either case *he* would have the ordaining power, such as the apostles had, and such as presbyters (alone) are nowhere in Scripture said to possess. As, however, the truth is that there *were* clergy ("teachers") in Ephesus when Timothy was placed there, we have deemed it proper in the present article to illustrate and confirm this only sound view of the subject.

We again, therefore, desire the reader to compare St. Paul's address to the *elders* of Ephesus, (Acts xx. 18-35.) with the epistles to Timothy, when afterwards placed over them as their *bishop*. While the elders had no bishop, nothing was hinted of any ordaining or supreme clerical power in Ephesus. When, however, a bishop was afterwards resident with them, those powers are fully recognized as existing there in the person of Timothy : *he* is to "lay on hands;" *he* is to "receive accusations against elders;" *he* is to "charge them to teach no false doctrine;" "this charge I commit unto *thee*, son Timothy." The elders are never once mentioned as having these rights, or as sharing them. If our opponents say that he superseded the elders for a time, we first ask the proof that the latter had such powers before he came among them ; we next ask the proof that they resumed such powers on his relinquishing the church, if he ever did : but *no* proof can be found for either of these points. Why should there not be scriptural evidence for Presbyterian ordination, and that evidence as strong and as clear as for the (so called) evangelical right of ordination existing in Timothy ? How is it, if evangelical ordination (so called) was but temporary, while Presbyterian ordination was to be permanent, that the former stands broadly and for ever on record, while the latter has not one particle of proof positive in the New Testament ?

The Episcopal solution of these questions is the only sound one. 1 Ordination did not belong to evangelists merely as such, but to ministers of a fixed grade, superior to elders or presbyters. 2 Ordination by these superior officers was not to be temporary, but permanent ; and therefore this right, as possessed by such officers, of Apostolical or Episcopal rank, stands broadly and for ever on record. 3 Ordination by inferior clergymen was never designed by Christ or his Apostles ; and therefore the New Testament affords it not a particle of proof positive. So clear is the Episcopal interpretation and view of these parts of Scripture.

And it is worthy of note, that the chief officer and the elders of the *same church* are thus set in contrast. Had indeed the address of Paul been to the elders of Antioch or Philippi, of Pontus or Bithynia, while the epistles were to Timothy in Ephesus, our argument would have been strong enough, as showing that the *office* of the latter was superior to that of the former. But as both belonged to the *one* church at Ephesus we have the stronger argument, that that identical

officer Timothy, was superior to that identical body of elders, and exercised his powers over the very church to which they belonged.

In the full enjoyment of these powers, ordaining and supreme government, and fixed at Ephesus, with the exception of a visit to the venerable Paul when expecting martyrdom, the holy record *completes* its notice of Timothy, his eminent and most beloved son in the Gospel. The functions of the apostles and of their first Episcopal brethren were sometimes diocesan and sometimes excursive; a bishop may perform Episcopal duty either way. Timothy appears to have often performed excursive Episcopal offices. But, from the tone of the two epistles, from the charge to him to oppose false teachers, while it yet is intimated that false teaching would continue even to the "latter times,"—from the warning given him respecting Alexander, when he should return from Rome to Ephesus,—from the admonition to be faithful in his trust "till the appearing of CHRIST," i. e. till Timothy's own death,—from the intimation that his functions were to continue should Paul "tarry long," and its not being revoked in the second epistle, when he fully expected martyrdom,—from all these considerations, added to Paul's original request that he would *remain* indefinitely at Ephesus, we conclude, that from the time of that request, and when Scripture takes its leave of him, he was the diocesan bishop of the church in that city.

ESSAY III.

ON THE TEXT—1 Tim. iv. 14.

THE final topic, in the way of argument, of the reviewer, is this—one scriptural example of a presbyterian ordination is enough to disprove the claim, "that none but prelates ordained"—and such an example is given in the text, "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery." We join issue with him on this text, and will go again, and somewhat more largely, into the argument concerning it.

We stated in the Tract, that it was allowed on all hands that the Apostles ordained. We showed also, that Timothy and Titus had the ordaining power. So far, we believe, there is no question. *This point is clear.* We argued likewise, that it is *not clear* that presbyters ordained; on the contrary, they were omitted in the directions for performing that duty, and therefore the Apostles and Timothy and Titus ordained in virtue of a right which it could not be proved the presbyters possessed—in other words, they ordained in virtue of their being a grade of ministers superior to presbyters, or different from them, if the word 'superior' be disliked.

How did we show that the text quoted is *not a clear* record of a Presbyterian ordination? We did it by presenting several considerations, which, at the lowest estimate, make this construction of the passage doubtful; and which, fairly weighed, cancel the whole claim thus built on it. Some of these we here repeat, and add further arguments to the same effect.

1. It cannot be proved that the passage refers to ordination of any kind. A gift, *χαρισμα*, given by prophecy, may justly be regarded as some *extraordinary* spiritual endowment; and it is so regarded by various commentators. Or, the "prophecy" here mentioned, and the laying on of hands, may be held analogous to the inspired separation of Barnabas and Paul, who were apostles already, to a particular sphere of apostolic duty, which was done by "prophets;" (Acts xiii.) and thus Timothy had his "charge" at Ephesus "committed unto him according to the prophecies which went before on him." Neither of these expositions is strained; they both are natural. The latter of them, we fully believe, would be assigned by a commentator whose mind was not pre-occupied with questions concerning ordination, and who would make the *sole* rule of his interpretation the "comparing Scripture with Scripture." It is *doubtful* then, reasonably doubtful, whether the text refers to ordination at all. And here we make our stand—though we carry onward the argument, for the sake of those who do not agree with us.

2. Conceding, for the purpose of further investigation, that Timothy's ordination is here referred to, it is not clear that the word translated "presbytery" means a body of ordainers—it may mean 'presbytership,' the ministerial *office*—with the laying on of hands for conferring the presbytership—and, under that construction, the passage does not say whose hands were laid on Timothy for this purpose. For this meaning of the word we adduced the authority of Jerome, Ambrose, Calvin, and Grotius.* Are not such authorities sufficient to render *doubtful* the allusion of the passage to ordination by presbyters? And what does Mr. Barnes oppose to this argument and its authority? —1. That it makes Timothy an elder, and so not an apostle; which is just as conclusive as to say that Peter and John, being called "elders," could not have been apostles. 2. That the word in question means a body of elders in two other places; so it does, and yet may mean only the clerical office here. 3. That Suicer, quoting from Theodoret, Chrysostom, Theophylact, and Ignatius, gives the word the sense of a "college of presbyters:" we have not Suicer at hand, but are very sure that not one of his quotations can refer to ordinations by mere presbyters; we are sure also, that if he quotes Jerome and Ambrose fully, he must give the sense of "presbytership" to the Greek word. 4. That Grotius, in recognising this latter sense of the word, speaks of the presbyters laying on hands with the *princeps* of their body; and that Calvin, in his commentary, interprets the word of "the college of presbyters:" but surely these replies leave the whole matter in even greater *doubt*: Grotius, though he mentions the presbyters' laying on hands, declines adducing the text before us as a proof of their right to do so, because its meaning is uncertain; and Calvin gives one meaning to *πρεσβυτεριον* in his Institutes, (for which, says Dr. Miller, he deserves nothing but ridicule!) and in his Commentary, a later production, he *prefers* the other meaning—only

* Poole says, in his Synopsis—"Ita vocem hanc accipiunt Hieron. Amb. Græci in Cone. Nicen. can. 2. Aug. can. 18. Euseb. et Soc." Surely the word is *not*, as Mr. B. alleges, "fixed in its meaning, in the usage of the Church:" even if it were, does church usage control the interpretation of Scripture?

prefers it—for he adds, “Although, all things considered, I confess a different sense answers not badly, that it should be the name of *office*”—now, what but *doubt*, increased [may we not say, irremediable] doubt, can result from the hesitation of these learned men concerning the meaning of the word! Such is the predicament in which the highest Presbyterian authority, to say nothing of the other authorities mentioned, leaves the only text which Mr. Barnes adduces for his cause.

3. Granting, yet further, that the word should be “presbytery,” and that it means a body of “elders,” it still is *not clear* that presbyter-bishops, or they only, were meant. Two of the Apostles call themselves elders—and thus the “presbytery” may have consisted of apostles only: and Paul and Silas, both apostles, were at Lystra, when Paul took Timothy “with him.” Again, Paul speaks of the gift which was in Timothy by the laying on of *his* hands; and the same arguments which make the other passage apply to ordination, will unavoidably make this also: hence, if an ordination was meant, Paul *must* have officiated at it, whoever else did; and thus the act was an *apostolical* one, and the transaction affords no proof that presbyters *alone* can ordain. More *doubt* then, as we proceed, is gathered round the Presbyterian exposition of this passage—and this doubt is fairly and honestly adduced; it arises, not by conjuration, but naturally and inevitably.

4. If it be said that the “elders” in this supposed ordaining “presbytery” are to be regarded as of the *specific* kind, presbyter-bishops or pastors—that this meaning of the word has the preference by the laws of language,—we reply, besides refering to our Tract, that our Presbyterian friends have cut themselves off from taking advantage of this argument, by putting *two* kinds of elders into their “presbyteries,” the *specific* kind, and the ruling-elder kind; and so *we* may unite the apostolic sort and the presbyter sort in such a body. Their Form of Government says, “A presbytery consists of all the *ministers*, and one *ruling elder* from each congregation, within a certain district”—and at the ordination of a pastor, “the presbytery” is to be “convened,” and is to “lay on hands.”

5. From this it appears that the lay elders are to join in the imposition of hands. Not having witnessed a Presbyterian ordination, we know not what is the *practice*; but such is the authenticated *direction*, and if it be not fulfilled, the ordination is not by *the* presbyter of their own defining. Do the lay elders, in this act, unite in conferring the pastoral commission? or do they only give *consent* to what is done by the ordainers proper? The former they cannot do—not being ministers themselves, they cannot make other men ministers. The latter then is the function assigned to them—they give consent; the ordination is “by” the laying on of the hands of the pastoral elders, (strictly of the “presiding” one,) and “with” the laying on of the hands of the lay elders. Here is a distinction between *by* and *with*, quite independent of the learned criticism that has been bestowed on the Greek words; and we may avail ourselves of it, in discussing the theory of Timothy’s being ordained *by* the laying on of Paul’s hands, and *with* the laying on of the hands of the presbytery.

In doing so, we take the authority of the *rules* of the Presbyterian Church, whether their *practice* conforms to them or not. If they deny our construction of their rules, they make *two* kinds of presbyteries—and then, what results but further *doubt* concerning “presbytery” in the passage before us?—they define a presbytery, and then depart from their own definition—which of the two kinds is the scriptural one? which has scriptural authority?

[Since writing the last paragraph, we have consulted Buck’s Dictionary, and find that in the Church of Scotland, the pastoral are distinguished from the ruling elders in two particulars—*they* only lay on hands in ordaining pastors—and the presiding officer of the presbytery is chosen from among them. We have made inquiries also concerning the *practice* in Presbyterian ordinations in this country, and learn that the ruling elders do *not* impose hands with the pastors—though the opinion is not unsupported, that *they ought* to do so. On this evidence, combined with that of the Presbyterian standards, we offer the following remarks:—1. If the “presbytery” of the standards is the same as that supposed to be mentioned in the epistle to Timothy, then the lay, as well as the pastoral elders, ought to lay on hands. Yet in fact they do not. Of course, under this construction, Presbyterian ordinations are not scriptural. 2. If the “presbytery” of the standards is *not* that of Paul’s epistle, then the Presbyterians have not a scriptural church government: for no other Christian presbytery is mentioned in the New Testament. And further, they make, under one name, *two* ecclesiastical bodies; the one for governing, which is not found in Scripture, but only in their standards; the other for ordaining, said by them to be in Scripture; while yet this *say* is *unsaid* by the fact that not this, but only the other presbytery is found in their standards. That *their* presbytery ought to include ruling elders, they cannot deny, since their standards so declare: yet that the *scriptural* presbytery included them they cannot affirm, for their practice presumes it did not. What—with Scripture alleged on one hand, and the General Assembly speaking clearly on the other—what is the “presbytery?” Can any thorough Presbyterian tell us, without risk from one or the other of the horns of this dilemma? We think not—all is *doubt* on that subject. 3. If the nature of things be appealed to, and it be said that ruling elders cannot belong to an ordaining presbytery, because they cannot confer an office which themselves do not possess, then we ask, Why are they put into the presbytery at all? Why is there any other than an ordaining presbytery? Why has the General Assembly made no such ordaining presbytery as is contended for? Scripture having sanctioned, as interpreted by Presbyterians, a presbytery of pastors only, and only for “laying on of hands,” where is the scriptural authority for a governing presbytery, and for its comprising ruling elders? 4. We have further to say, that if, on Presbyterian principles, the ruling elders *ought* to lay on hands with the pastors,—if this opinion has a claim to be included in the argument before us, it pleads, of course, the Scripture mentioned for its support; and then, on that theory, the actual ordinations of Presbyterians are unscriptural, as well as contrary to their own Form of Government—the latter defect making

them uncanonical, the General Assembly being the judge, and the former making them void.

The General Assembly declares that ordination is to be "with the laying on of the hands of the presbytery, according to the apostolic example;" it declares the "presbytery," the only one it defines, to include ruling elders; these, therefore, to conform to "the apostolic example," ought to lay on hands, but they do not; therefore, by its own showing, the ordinations in the communion of the General Assembly, are *not* "according to the apostolic example."]

6. To estimate the magnitude of the *doubtfulness* of the Presbyterian construction of the text before us, referring, as they say, to the ordination of Timothy, we must look to expositors of good character, and see how they interpret both that passage, and whatever of Scripture may bear on the point of his ordination. Some, of course, give the usual Presbyterian explanations. But while many others, of high authority, present different views of the matter, we must hold the topic to be overshadowed with too much doubt to be availing in behalf of the Non-episcopal scheme.

Jerome and Ambrose, Eusebius and Socrates, Nice and Ancyra—these, says Poole, declare that *office* was meant in the words "laying on of the hands *secundæ potestatis*." So likewise do Lyra and others. (See Leigh.)

Grotius says, he does not "dare" to adduce those words for the imposition, in ordination, of the hands of presbyters.

Calvin "halts," at the least, "between the two opinions,"—that the words refer to presbyters—and that they refer to presbytership.

T. Scott, also, though he thinks a body of presbyters is meant, adds, "Or the ministerial *office* itself may be intended."

Poole's Annotations—argues—Neglect neither the abilities nor the office—"remember that they were given thee by the revelation of the Divine will, or by the *extraordinary* influence of the Spirit of God, and the laying on of hands of the presbytery was a *declaration* of it." In other words, the whole transaction was a "supernatural" one; and the act of the presbytery "declaring" it, was of course supernatural or inspired. Is such a proceeding an ordination? is it, by any construction, a basis for an ordination of the ordinary kind?

Doddridge (on Acts xvi. 3), says, that after circumcising Timothy, at Lystra, "Paul laid his hands upon him, and set him apart to the ministerial office, conferring upon him extraordinary gifts, (2 Tim. i. 6.) which were attended with prophecies of his eminent future usefulness. (1 Tim. i. 18; iv. 14.)" Whether Doddridge speaks in another tone, in his remarks on 1 Tim. i. 11, and 2 Tim. i. 6, we do not inquire. We use his authority for *doubts* only in the case—if it amounts to contradiction, so much more is the Presbyterian plea doubtful.

Macknight says, on the text in dispute—"The word *χαρισματα* commonly denotes the *spiritual gifts* conferred on believers in the first age, whether by an immediate illapse of the HOLY GHOST, or by the imposition of the *Apostles'* hands:" by "spiritual gifts" he means miraculous powers; and he ascribes the endowment to the hands of "apostles." He adds, "Since it appears from 2 Tim. i. 6, that the Apostle by the imposition of *his own* hands conferred on Timothy the

spiritual gift here mentioned, we must suppose that the eldership at Lystra laid their hands on him *only* to show their *concurrence* with the Apostle in setting Timothy apart to the ministry by prayer; in the same manner as the prophets at Antioch, by the command of the HOLY GHOST, separated Paul and Barnabas by prayer to the work to which they were appointed." Dr. Macknight, it seems, does not speak so slightly of "concurrence" as the reviewer does—"for concurrence, for form, for nothing!" A very short argument—but a very brittle one!

Adam Clarke, who thinks that both gifts and office are referred to in the passage before us, says there were *two* impositions of hands on Timothy, though on the same occasion; that by Paul, and that by the "presbytery." On this construction, a presbytery ought not to lay on hands, unless there be an apostle present to do the same act, either before or after theirs is performed.

Some Presbyterians, as Dr. Campbell and Dr. Wilson, reject the class of ruling elders, and deem a "presbytery" to be formed without them. Others, as Calvin and Dr. Miller, are strenuous advocates for that office, and make them an integral part of the "presbytery;" as does also the Presbyterian Church in this country. Now, who can say, in such a disagreement of great divines—who can say, with reasonable certainty, or with sufficient probability, how, on Non-episcopal principles, the "presbytery" of the text before us must have been constituted?

Again: Some writers (our Rev. opponent for example) say that Paul belonged to this "presbytery," or took part with them in the ordination. Others, as Matthew Henry, say that the "presbytery" alone ordained, and that Paul did not belong to it, but gave only an extraordinary spiritual gift by the imposition of his hands. What are we to make of a "presbytery" of which such contradictory notions are entertained?

Other Presbyterian writers, as the late Dr. Wilson, are of opinion that in the very outset of the Church, there were no ordained ministers, but only apostles, evangelists, prophets, &c., endowed with extraordinary gifts. In conformity with this theory, Dr. Wilson doubts whether the verse before us alludes to ordination. (p. 273.)

Add to these Presbyterian or Non-episcopal sources of doubt concerning the meaning of this word and the passage containing it—all our modern quotations but one are from that side of the question—add to them the many episcopal writers who regard the "presbytery" as having consisted of apostles, of bishops proper, or of elders with one or more apostles—or, who hold that Paul alone ordained, while the elders merely gave consent—or, who do not allow that this laying on of hands was for ordination—add Ignatius, who says, (Phil. 5,) "fleeing to the *Apostles* as to the *presbiterium* of the Church," showing that the word in dispute may be applied to a body of apostles only—add Chrysostom, who says, on the passage, "by eldership (presbytery) he means not presbyters, but bishops, for presbyters did not ordain bishops"—add Theodoret, who says that the ministers who with Paul consecrated Timothy were "those who were vouchsafed the favour to be apostles," or the gift of the apostleship—add, if we may go to later

fathers, Œcumenius and Theophylact, who say, “presbytery, that is bishops” *—add all these further sources of doubt, and *what* but *doubt* can be made of the “solitary text?” (See further the note below.†)

7. Let the only scriptural illustration of the word “presbytery” be taken into consideration. It occurs three times in the New Testament; and in both the cases besides the one before us, it is applied to the Jewish elders or rulers—“The presbytery of the people, and the chief priests, and the scribes came together,” (Luke xxii. 66;) “The high priest doth bear me witness, and all the presbytery.” (Acts xxii. 5.) The Jewish presbytery was “a body distinguished from the priests,” says Dr. Miller: laymen belonged to it—perhaps it was made up of laymen. What then was the Christian Presbytery mentioned by Paul? was it clerical, or lay, or a mixture? Scripture decides not. If the Jewish presbytery was “distinguished from the priesthood,” is it not a fair inference, that the Christian presbytery was ‘distinguished from

* The three last quotations are taken from Hammond on Acts xi. 30.

† We add, in full, the remarks on *Πρεσβυτεριον* from the *Critica Sacra* of Sir Edward Leigh: He was, says Lempriere, “a member of the Long Parliament, and of the Assembly of Divines, and also a parliamentary general;” he dedicates his work to the Westminster Assembly of Divines. He thus writes on the word,—“*Πρεσβυτεριον*, *Seniorum ordo*, *Presbyterium*. It signifieth a company of elders. *Presbyterium* in Latin is used by Cyprian, *lib. 3. epist. 11.* and *l. 2. epist. 8* and *10*, for a consistory of elders. *1 Tim. iv. 14.* [Vide Beza.] It doth signify (saith one) not only a company of presbyters, but also the *office* and *function* of a presbyter. Hieronymus, Ambrosius, Primasius, Haimo, Lyranus dicunt, *Presbyterium hic est dignitas vel officium Presbyterii*: quibus et Calvinus adstipulatur. Chrysostomus, et Theodoretus, et qui horum vestigiis institerunt, Œcumenius ac Theophylactus, per *Presbyterium non nisi episcopos* [none but bishops] intelligunt. Itaque si demus (inquit Scultetus in locum) *πρεσβυτεριον* hic cœtum seniorum significare, erunt seniores illi, *Apostoli, Evangelistæ, Prophetæ, et lxxvii. discipuli*, quos Scripturæ docent de Presbyteriis fuisse in prima ecclesia; *non laici seniores*, quorum scriptura nusquam meminuit, et qui hoc ipso loco a presbyterio, velut ex professo, excluduntur. Presbyterium enim hoc manus ministris ordinandis imposuit. Nulli autem laicorum seniorum manus ministris imposuerunt: Hoc postremo habendum; solos pastores manus imposuisse ministris, *Calvinus, li. 4. Instit. ca. 3.* So Jerome and Anselm expound Presbyterium by *Presbyteratus*, or *Episcopatus*, that is, the *office* of a priest or bishop: and Lyra, Presbyterium est *dignitas vel officium* presbyteri. Yea, their own Rhemists confess so much, in that they translate the word *presbyterium* in this place, *priesthood*, which doth not signify a company of priests, but the *office and order* of a priest. Yet others seem to be of a contrary opinion.—Here, surely, is an unexceptionable witness; he was “learned,” he was “a violent Presbyterian,” and both politically and ecclesiastically connected with the interests of that denomination. What says he of the *doubtful* word? it means ‘seniorum ordo,’ the *degree* or *order* of elders, as well as a ‘company’ of them: and he gives as full authority, at least, for the former sense, as for the latter. It means also the *office* of a *bishop*, and a body of *bishops*; good authorities being adduced for these significations also. What, now, must we think of Dr. Miller, when he says that Calvin, for interpreting the word of *office* “deserves nothing but ridicule?” (p. 58. 1st. edit.) What shall we think of Mr. Barnes, when he says, “The word is *fixed* in its meaning, in the usage of the Church?” If ever there was a word pre-eminently not *fixed* in its meaning, *πρεσβυτεριον* is such a word. Nay, we may affirm that its meaning *cannot* now be fixed—for the authority for each of the several meanings presented in this extract, is too good to be set aside, and neither of them can be preferred, without the shedding of new light on the subject. The Presbyterian construction has only the merest chance of being the true one. For ourselves, we prefer the analogy of the “transaction” in this passage with that in Acts xiii.: this scriptural analogy appears to us stronger than all the arguments adduced for the other interpretations.

the ministry?" and then, if the passage be relied on for the authority to ordain, the Independents triumph over the Presbyterians. If the word "presbyter," as occurring in Scripture, be brought to the aid of the word "presbytery," then a seat in that body is given to apostles, to presbyter-bishops, to deacons probably, and some say to ruling elders; while yet Scripture does not declare whether only one or more, or all these kinds of presbyters, were necessary to constitute the body—it leaves the text, the "lonely" text, to the conflicting claims of Episcopalians, Presbyterians, and the advocates of lay ordination.

Such, upon all these considerations, is the hopeless predicament of the passage before us.

Yet on such a text Mr. Barnes rests his argument for the scriptural authority of Presbyterian ordination: on this text alone, for he does not support it, on the point of ordination, by any other scriptures. Nay, we see not that he *has* any scriptures to support it with; for, in his first Review, he acknowledges that "the transaction at Antioch was not a Presbyterian ordination?" and if he go to the cases of Matthias, the seven deacons, and the "elders in every church," he will find them all the work of apostles, not of elders. In this *one* passage then, "the laying on of the hands of the presbytery," we have not merely the only passage he offers, but the only one he *can* offer. Will he tell us then what *πρεσβυτεριον* in this passage means? will he tell us, on such principles and on such authority as will scatter reasonable *doubt*, and compel the acquiescence of all candid and honest minds? No, he cannot. The grounds of uncertainty, as to its meaning, are too numerous, too rife even in his own denomination, to admit of a concentration of opinion on the Presbyterian sense, or indeed on any sense, of that Greek word. We are right therefore, in deeming it to have referred to an *inspired* transaction, which affords no rule of conduct to uninspired agents.

Compare with these "shadows, clouds, and darkness," the Episcopal argument. That the Apostles ordained, all agree, all agree. That Timothy and Titus had the power to ordain, all agree. That the two latter had this power *individually* is clear, if proof to the contrary be not shown, for the epistles are directed to them individually. What is the proof to the contrary? Nothing positive any where—nothing by inference in the epistle to Titus—and in those to Timothy, nothing but the very passage we have had before us, the meaning of which even Presbyterians cannot decide, and which of course affords no availing inference whatever. Timothy and Titus then had the ordaining power individually. Timothy was to have it "till the appearing of our Lord **JESUS CHRIST**," the end of the world; that is, such ministers as Timothy were to be perpetuated while the earthly Church should endure—what he had received of Paul was to be "committed to faithful men" successively. Is there any flaw in this chain of proof? do any reasonable doubts obscure this argument from scripture? No: we aver it to be as clear as any matter of doctrine or discipline drawn from that holy volume. This is enough for an inductive proof of Episcopal ordination.

Add to it the total *want* of proof of Presbyterian ordination. Where shall any proof of it be found? In the "transaction at Antioch?"

Mr. Barnes gives it up ; the late Dr. Wilson gave it up ; Dr. Miller, if we understand his late Tract, (p. 12, 51,) gives it up ; the Review of our Tract in the Biblical Repertory is silent concerning the paragraphs on that "transaction" which appeared to Mr. Barnes so "conclusive." Will proof be sought in the passage "laying on of the hands of the presbytery?" it cannot be done, till it be determined what the passage means. Will it be looked for in the fact that a "plurality" (we take this word from Dr. Miller) ordained? the answer is, that in every recorded case of that sort, the ordainers were apostles, not mere presbyters.* This is *all* the scriptural proof, we believe, that Non-episcopalians *claim* for their ordinations : and what does it amount to? precisely nothing—their proof is no proof.

The result is, that Episcopal ordination has the *clear* authority of Scripture, and that Presbyterian ordination has *no* scriptural authority whatever.

ESSAY IV.

ON THE DEACONS OF SCRIPTURE.

IN the tract, "Episcopacy Tested by Scripture," we passed over the claims of our deacons, because the discussion was unimportant, as compared with the grand one, that of the claims of our bishops. But the reviewer brings them into the debate, and we are content to meet him. That therefore will, as with him, be our first topic; and then we shall take in hand his general argument against Episcopacy.

I. The reviewer takes the usual ground, that deacons were *first* appointed when "the seven" were ordained, in Acts vi.; and that their [only] duties are *there* "explicitly and plainly stated." We join issue with him on both points.

And here we begin with the remark, that "the seven" are nowhere in Scripture called deacons—not once. The purport of this remark is, that, as in all sound reasoning, we are not here to look to *names*, but to *things* or facts. That "the seven" were deacons, we neither question or doubt; we judge they were such, not from the name, which they have not in Scripture, but from their functions. If, however, we can find that their functions were exercised by others before them, then we say that such ministers as "the seven" existed previously to the appointment of these. If also we can show, that when the title "deacons" *does* occur in Scripture, not a word is said of their "serving tables," we think we shall have a strong argument that that could not have been the *only* function of the ministers who had this official designation. The passage now before us is this, from Acts vi.

"And in those days, when the number of the disciples was *multi-*

* If these parts of Scriptures are to be employed against us, it should be to the point that a "plurality" of bishops ought to act in all ordinations. Our reply would then be, that Timothy and Titus, *individually*, had the ordaining power.

“*plied*, there arose a murmuring of the *Grecians* against the *Hebrews*,
 “because their widows were *neglected* in the daily *ministration*, *διακονία*.
 “Then the twelve called the multitude of the disciples unto them,
 “and said, It is *not reason* that we should leave the word of GOD and
 “serve *διακονεῖν* tables. Wherefore, brethren, look ye out from among
 “you seven men of honest report, full of the HOLY GHOST and
 “wisdom, whom we may appoint over this business. But we will
 “give ourselves continually to prayer, and to the ministry *διακονία* of
 “the word. * * * * *

“Whom they set before the apostles: and when they had prayed,
 “*they laid their hands on them.*”

We have inserted the Greek words, that it may be seen that they are not used in the appropriate sense. They are applied to the “daily ministration,” which took place before “the seven” were appointed; to the “service” which the twelve must have done had they not been appointed; and to the “ministry of the word:” in the two former clauses, the appropriate sense might be claimed, were it not that the name “deacon” does not yet appear to have been given, and were not the expression, at its third occurrence in the passage, clearly employed in the more general signification. It is plain, therefore, that “the seven” are not called “deacons,” even by implication.

It is commonly supposed, we believe, that before the appointment of “the seven,” the Apostles performed the office of “serving tables;” but this we deem a mistake. They agreed, that “it was *not reasonable* for them to leave the word, and serve tables.” Surely it was just as unreasonable for them to do so previously as subsequently—and therefore we judge there were servants of tables (whether with higher functions or not) from the time the property of Christians was put into a common fund, from which “distribution was made to every one, as he had need.” So obvious is this consideration, that Matthew Henry, Doddridge, and T. Scott, allow that the Apostles had agents for this work before this period; Bishop Stack thinks “the ministration was left at large;” and Mosheim says, “The church was undoubtedly provided from the beginning with inferior ministers, or *deacons*; no society can be without its servants, and still less such societies as those of the first Christians were.” Here, then, is our first reason for asserting that there were such functionaries before “the seven;” the work was extensive from the first, among the many thousands of converts, not a few of whom must have been supported from the general fund; and the Apostles would have had to “leave the word” altogether, had they discharged this lower office, which would “not” have been “reasonable.” Our next argument for this position is, that had the “twelve” given their spare time, if they at first had enough, to “this business,” and yet afterward found it insufficient, because the number of disciples was “multiplied,” and still multiplying, they would have scarcely appointed only “seven” persons to take their place: we allow that the contrary supposition is not impossible, but we submit that it is improbable; if so, it is just as probable that there were previously those, not apostles, who performed “the daily ministration” of “serving tables.” Our third argument for this opinion is, that it can hardly be supposed that the

twelve inspired Apostles would "neglect" any of the poor, and particularly that they would be guilty of "neglect" with a *party* or *partial* aspect, favouring the "Hebrew" widows to the injury of the "Grecian"—the home-born Jewish Christians, rather than the foreign of Jewish descent. True, some commentators allege that the "murmur" was unjust; but the holy record says no such thing; and the Apostles allow its justice in providing a remedy for the "neglect." We repeat, then, that the previous "ministration," and the "negligent" manner of fulfilling it, are to be ascribed to *other* agents than the Apostles.

The only seeming objection to this view of the case, is the expression "but we will give ourselves *continually* to prayer, and the ministry of the word." This, we say, is but an objection in appearance, for it means no more than "we will *persevere* in constant attention to these duties." It does not imply that the Apostles had previously given but a partial attention to them. We are not certain but we are honoured with the concurrence of the reviewer on this point—he argues "that the Apostles considered the duties of this office as of such a nature, that their *undertaking* to fulfil them, *would* compel them to leave preaching, and devote themselves to the care of money tables." We suppose he means that they had at no time fulfilled "this office;" his argument is decidedly to that effect.

It follows, we think, from this course of reasoning, that "the seven" were appointed to make up the *deficiency* in the number of the functionaries who, till now, had "served the tables"—and particularly to meet the claims of the "Grecian" poor. Accordingly Mosheim, after mentioning the earlier "deacons," adds—"These first *deacons* of the Church, being chosen from among the Jews who were born in Palestine, were suspected by the foreign Jews of *partiality* in distributing the offerings, which were presented for the support of the poor. To remedy, therefore, *this* disorder, seven *other* deacons were chosen by order of the Apostles, and employed in the service of *that part* of the church at Jerusalem which was composed of the foreign Jews, converted to Christianity. Of these *new* ministers, six were foreigners, as appears by their names; the seventh was chosen out of the proselytes, of whom there were a certain number among the first Christians at Jerusalem, and to whom it was reasonable that some regard should be shown in the election of the deacons, as well as to the foreign Jews." This view of the affair of the *deacons* is just and probable every way. It was not a general "neglect" that was complained of, but a party one, or partiality; of which the Apostles could not have been guilty, but only their agents; and such *other* agents were appointed as would remedy *this* evil precisely. Among "the seven" there does not appear to have been one native "Hebrew," an omission which, without the construction before us, would have invited a "murmur" from the party before favoured. The number of disciples was great—three thousand on the day of Pentecost—five thousand soon afterward—then "multitudes of men and women" added—then the number "multiplied:" add to these facts, that large sums were contributed, and that the "ministration" of them was extensive, and it will scarcely be denied that "seven" men

were not enough to superintend minutely their distribution. We again affirm, therefore, that others besides "the seven" must have performed that function before them.

One corollary to this conclusion is, that if "the seven" were deacons because they "served tables," these others were deacons for the same reason. And thus the first institution of this office is *not* found in the chapters before us.

A further corollary is, that as "the seven" were *ordained*, those who were deacons before them must have had a similar or an equivalent setting apart. Strange would it have been, to have one portion of these officers solemnly dedicated to their work, when the other portion had been left without any such honour. Ill calculated would it have been to allay party "murmuring," to have the deacons for the Grecians ordained, when those for the Hebrews had received no separation. The presumption, then, the strong presumption, without a particle of evidence to the contrary, is, that the earlier deacons were solemnly commissioned to their station in the Church. If the Apostles did not conduct previously this "ministration," which it seems clear they did not—if others had acted, under their general superintendence, in discharging it—then, whatever reasons existed for setting apart "the seven" to discharge it, under their continued supervision, the same reasons must have required the former agents also to be men set apart to the office.

And now, this portion of our argument advances rapidly. There were already, before "the seven" were ordained, men who had the same right to be called deacons that they had. These men were also ordained, or set apart, or solemnly commissioned. Who were these men? Nothing is intimated of such an ordination in the previous chapters of the Acts. But there *is* a yet earlier record of a sacred commission given to others than the twelve Apostles: it is found in Luke x. ; where it is declared that "the seventy" were "appointed," and sent forth to proclaim the Gospel, and that they "returned" from their mission. What became of them after their return? Not a word more is *explicitly* recorded concerning them. Are we to infer then that they abandoned their sacred calling, and did nothing further in their ministry? Are we to suppose that they are really, as well as apparently, out of sight, in the subsequent parts of the inspired history? Or shall we rather presume, that some of these commissioned men were the deacons who officiated before "the seven" were ordained? To us, this presumption appears probable in the highest degree. Indeed, the alternative is, to suppose a previous ordination by the Apostles, not hinted at, or to allow that some of these, known to have been set apart, were the functionaries we are in quest of. We are aware that very many ordinations must have taken place which are not recorded, and that this act at the hands of the Apostles may, without inconsistency, be supposed of these earliest deacons. But we submit that the supposition is needless, when we find so large a number of men already ordained or "appointed" by the Saviour.

Our Presbyterian brethren, of course, make here the usual objections. Deacons, they allege, were not empowered to preach, as "the seventy" were; and therefore "the seven" and "the seventy" could not have

held the same office. This further topic we now present to the reader.

And we first ask, Why were deacons ordained at all, if they *only* "served tables," if they were *mere* treasurers and almoners? and why ordained by the Apostles? These functions are quite common in various departments of society. Vast numbers of persons are constantly intrusted with the money of others—clerks, agents, apprentices, servants, the porters of counting-houses—with large sums. What is there in *such* a trust to make it probable that apostolic ordination would be required, when the trust related to the funds of the Church? Who thinks of a formal induction into such a trust, in any other case?—except, perhaps, in some associations, where it is done merely for parade—which of course is no analogy to be applied to church affairs. All analogy is *against* the notion that men should be ordained, when the *one* function is, to have charge of money and the poor. The presumptive argument is, then, that "the seven," when ordained, were *not* ordained for this business *alone*, but also for *other* duties, such as would correspond in sacredness, with that of the very high solemnity with which they were set apart.

Nor are we without sufficient intimations of these further duties. When "deacons" are mentioned in Scripture by that title, in 1 Tim. iii., not a word is said of their having charge of money and the poor—not a hint of the sort is given: it is probable that this part of their office became much less important, when the large contributions to the Church ceased to be made; and were it not for the case of "the seven" who yet have not the title, no one would apply such a key to the recital in that chapter, of the qualifications they should possess. On the contrary, the passage implies that they were an inferior grade of *clergymen*. Let us examine the proofs of this assertion. 1. They were required to "hold the mystery of the faith in a pure conscience:" on which qualification Macknight says, and refers also to Beza—"Soundness in the faith being required in deacons, it is a presumption that they were sometimes employed in *teaching*; but whether by preaching, or by catechizing, is hard to say. They likewise performed the office of *readers*, in the Church." Doddridge also allows, on a subsequent verse, that "it is highly probable deacons might *frequently* officiate as occasional *teachers* in public assemblies." Scultetus allows this function of deacons more explicitly. (Pool's Synopsis.) 2. Those who "have used the office of deacon well purchase to themselves a *good degree*." Many Presbyterian commentators, the majority of those now within our reach, regard this "good degree" as advancement to the pastoral office. Those who act well as deacons, may expect to be promoted, and made presbyter-bishops: no exception is made or hinted; it was the *rule* that worthy deacons should be ordained presbyters; such was the *reward* of their fidelity, as the word "purchase" implies. Is there such a rule, or such a reward, in the case of the deacons of parity? *could* there be such a rule, or such a reward, for those who *only* "served tables?" No; the idea is preposterous: for there is no affinity between *such* an office and that of ministers of the word and sacraments; men may excel, and may improve through their whole life, in the stewardship of earthly things, yet be totally unfit to be stewards of

things heavenly. An *affinity* then there must be, between the functions of deacons and those of presbyters, or the inspired language before us is incongruous and void—there must be *that* in “the office of a deacon,” besides his “serving tables,” which, if duly improved, will *fit* him for “the office of a [presbyter] bishop.” In other words, the two offices must be *similar*, both sacred, and concerning sacred functions; only the former is inferior to the latter—in what particulars we shall show hereafter.* We add, in this place, a coincidence in phraseology of some weight. St. Paul says, “If any man desire the office of a [presbyter] bishop, he desireth a *good καλον* work;” and then, as if to point to that expression, he declares, “They that have used the office of a deacon well purchase to themselves a *good καλον* degree”—the passages are translated by Macknight “an *excellent* work,” “an *excellent* degree.” We submit that on the very face of the chapter, the reference of the latter phrase to the former is highly probable. We further suggest, that the expression “a *good* work” is regarded by commentators as very emphatic; and the Apostle would hardly use the same emphatic word within a few verses, and apply it to the encouragement of deacons, unless he meant that their fidelity would *entitle* them to a share in the “good work” of presbyter-bishops. The deaconship then was the first “degree” in the *same* sacred office of which presbytership was the second “degree.” 3. It is further declared by St. Paul, that those “who have used the office of a deacon well purchase to themselves [or obtain] great *boldness in the faith* which is in CHRIST JESUS.” This is interpreted by Macknight, “great courage in *teaching* the Christian faith;” implying that teaching the faith was the employment of deacons, as such. And this is the true meaning. For why should the *mere* servants of tables acquire more “boldness in the faith” than the other laity? The language evidently imports that deacons were *officially* connected with the Christian faith, were *officially* occupied in studying it, as theologians by profession, and were *officially* pledged to declare it. If it be objected, that their acquiring this boldness and confidence in preaching, may mean their having such a quality after reaching the “good degree” of presbyters, we answer, that the Apostle speaks of it as *produced*, “purchased,” obtained, by “using the office of a *deacon* well:” and this unavoidably implies that declaring the faith was part of that office, and that, by discharging this branch of the office with fidelity, deacons became such proficient as to be able to discharge the same duty with perfect confidence when the time of their promotion should come. We think, then, that the inference is as clear as any deduced from the Bible, that the scriptural deacons were ministers of the word, yet of an inferior grade, and preaching with less “boldness,” with less authority, than they would when advanced to be presbyters; they were intrusted with the Gospel, but not fully and finally; their powers, in this respect, were equivalent to those of *our* deacons, who preach under a license from their superior.

On the principle that all who are commissioned to preach “the faith,”

* Dr. Campbell says—“The deacons were admitted very early, probably in the time of the Apostles, to an inferior part in the *sacred* ministry, such as attending the pastors in the discharge of the religious offices, and acting under their direction. The deaconship served in fact as a *noviciate* to the ministry.”

have power to admit men to the visible profession of that faith, by baptizing them—which appears a sound rule, and indeed to follow by unavoidable consequence—we regard the account of deacons given by St. Paul as including, by just inference, their right to administer that sacrament. We suppose that it is allowed, on all hands, that every minister of the Gospel may baptize. If then Paul's description makes deacons such ministers, they have that power. And that Paul *does* make them ministers of the Gospel, we have shown, we trust, to be a moral certainty.

The only objection adduced by the reviewer, is, that it is not required, in this passage, that deacons, like presbyter-bishops, be “apt to teach.” The objection is of no force. They were inferior ministers, as yet *acquiring* their aptness to teach, their “boldness” in declaring the faith. When, as deacons, they had obtained this boldness, then they were, “apt to teach,” and prepared for promotion to the “good degree,” the “good work” of presbyter-bishops.

Let us now bring back this evidence to the case of “the seventy.” We suggested the probability that some of them were the deacons which the church at Jerusalem had before “the seven” were ordained. The objection was, that “the seventy” had power to preach. But this objection we have now set aside—deacons, expressly so denominated, had power to preach. The reader will of course bear in mind, that “the seventy” not being *called* deacons, is no more argument against their having had that *office*, than the same fact in regard to “the seven” is argument against *their* having had it,—not once is the appellation “deacon” given to them. We think, therefore, we have offered an unexceptionable statement of the condition of the church in Jerusalem, in this respect, at the period in question. That it had deacons at that period, is every way probable. And that these were some of “the seventy” is far more probable than that others were ordained, when there were so many already commissioned.

But it will be further objected, that “the seventy” could not have been mere deacons, because they received (Luke x.) the same powers, and were to perform the same duties with those of “the twelve,” (Matt. x.) who were, it is alleged, full ministers of the Gospel—the reviewer appears to regard both as having the same commission. The reply to this objection is easy. The ordinary powers *first* bestowed on “the twelve,” were to preach and baptize, the latter being inferred from the fact that they did so, and from the commission to proclaim “the kingdom of God,” which implies the right to admit into that kingdom by this initiating ordinance.* The same ordinary powers, so far as can be gathered from the holy record, were conferred on “the seventy.” But *after* the first commission of “the twelve” and about the time, perhaps just before “the seventy” were sent forth, the former received,

* This commission was given to the twelve when they were first called, respectively, by the Saviour; they baptized before John was cast into prison. (John iii. 22; iv. 2.) The account therefore in Matt. x., and the parallel places, being subsequent to this event, refers only to a mission on which they were sent, and a charge concerning its fulfilment—and also to their endowment with miraculous powers. It is a recognition of the ministerial character they already possessed. The *first* call of several of the twelve is mentioned in John i. 35, &c.; that in Matt. iv. 18, &c. was a subsequent one. (See Macknight.)

in *addition* to their previous investiture, the power of the keys, (Matt. xviii.) the right to admit to communion, or reject from it; the right to declare absolution, or refuse to do so—which included, of course, the right to administer the eucharist, recognised as existing in “the twelve,” at the first celebration of that sacrament. These further powers “the seventy” received not, as such; they did not receive them from the Saviour, though they may have been subsequently promoted to this “good degree” by the Apostles. Here then we have a body of ministers, commissioned to preach and baptize, but not to exercise the power of the keys—in other words, an inferior grade of ministers [proper] of the Gospel—just such as “the twelve” had lately been. Their functions correspond precisely with those we have detailed from St. Paul, in the epistle to Timothy; without the name their *office* is that of the “deacons” there described. And thus vanishes the last objection to the earliest deacons at Jerusalem being some of “the seventy.”

Nay more: from this last exposition, we gather an increased probability that such was the fact. This body of ministers were “appointed” to the diaconship. Is it to be supposed, that they renounced their work when their special mission ceased? Is it to be supposed that, when the Church began to be numerous, and to acquire consistence, and was in need of services in their particular station, they had all deserted their Master and his apostolic representatives, their superiors? We think not. Some of them may have been dispersed over Judea, as part of the “five hundred brethren” were, when only “a hundred and twenty” were left in Jerusalem; but a portion of them were doubtless in that city—on the spot—deacons, ready for their work; but of the “Hebrew” class, which made it expedient to choose others, for the “Grecians” and the proselytes.

In the fact that “the seventy” held the office of deacons, we have a full refutation of the plea that Philip, “one of the seven,” must have reached a higher office before he evangelized and baptized. The “seventy” evangelized and baptized, without attaining a higher office. The whole *evidence* in regard to Philip is, that he was ordained a deacon, and that he preached, and administered baptism largely, about a year afterward, and that he is called an “evangelist” some twenty-six years after these occurrences. If any object, that by this time, he possibly had attained the “good degree” of a presbyter, we might let it pass, except that it is not in the record, and he is even then called “one of the seven.”* But this mere possibility, if we did let it pass, of his being a presbyter at the very late period mentioned, does not imply a probability of any kind or degree, that he had reached that grade in *one* year from his ordination as deacon: for *such* an allegation we ask evidence; but there is none. We affirm, therefore, that

* Dr. Campbell regarded the office of evangelist as an extraordinary one, and supposed it might be held by one whose ordinary office was that of a deacon. He says—“Philip is, in another place, but at a later period, expressly called an evangelist, Acts xxi. 8. It is worthy of notice, that his office of *deacon* is there also named, that we may not confound them, or ascribe to the one what belonged to the other.” We adduce this extract, as corroborating the opinion that Philip remained a deacon till the year 60: when, however, he was also an “evangelist.”

so far as appears from the facts, without any presumption, or probability to the contrary, Philip preached and baptized as a deacon. It is not in the power of man to give any other scriptural view of the case.

As to that of Stephen, we do not read that he baptized, but neither do we read that he actually served tables; and if any allege that the latter is probable, from the context, we allege that the former also is probable, from the other scriptural considerations we have adduced. All that is recorded of him, having reference to the point before us, is, that he was *constantly* engaged in defending the Gospel; that he had, as a deacon should seek to have, "great *boldness* in [declaring] the *faith* which is in CHRIST JESUS."—"This man," said his enemies, and though they were "false witnesses," it was only in the construction of his preaching—"this man *ceaseth not* *οὐ παύεται* to speak blasphemous words against this holy place, and the law: for we have heard him say that this JESUS of Nazareth shall destroy this place, and shall change the customs (or rites) which Moses delivered us:" Does this account agree with the notion that the deacon Stephen was a mere servant of tables? He proclaimed "JESUS of Nazareth." He declared the very important doctrine of the passing away of the Mosaic "custom or rites," by their fulfilment in the Christian dispensation. He "ceased not" to do this. The reviewer is mistaken, when he says that Stephen "*simply* replied to those who 'disputed' with him;" he evidently did more, he made the defence of the Gospel his *business*. Nay, when the "disputers" with him began, Stephen had obviously been proclaiming *already* the subjects they undertook to "dispute" about; he had *already* been proclaiming Christianity, and inculcating the evanescence of the Levitical ceremonies; topics which belong especially to authorized teachers, and to them exclusively if present or near at hand, not to laymen. Here surely, then, is a preaching deacon, if there ever was one. So decidedly does this appear, that Campbell and others say he was an evangelist; but without a particle of scriptural authority he had not the *title*, though, like "the seventy," he did "the *work* of an evangelist," and that most earnestly and "boldly," and while like them, he was officially no more than a deacon. His defence before "the council" is of the same character.

We have now vindicated, on scriptural grounds, and we trust effectually, the claims of our deacons. Our argument in their behalf, is not indeed so perfect a demonstration, as that in the Tract in the cause of our bishops. Yet we deem it fully sufficient. The grand point in Episcopacy, the exclusive rights of the first order, being proved by a clear induction, what we have now offered is an ample defence of the subordinate point, the rights of the third order. We submit it, without fear, as a complete refutation of the remarks of the reviewer.

Before leaving the scriptural topics under this head, we must exhibit some of them again, briefly, to show their future results. We have seen that "the twelve" had at first the right only to preach and baptize; which made them deacons in *office*, according to St. Paul's standard, though, like "the seven," without the *name*: there being as yet no occasion, they did not act as almoners, or rather, if fanci-

ful, it is nothing worse, to allege that this diaconal function was adumbrated in their distributing the provisions, when Jesus fed the multitudes. After serving in this lower ministry, "the twelve" received the power of the keys; by which promotion, they attained the "good degree," and were commissioned to the "good work," of presbyter-bishops. All this occurred before the death of our LORD. Afterward, after his resurrection, "the eleven" were commissioned a third time; CHRIST "breathed" on them, and said, "Receive the HOLY GHOST;" they thus obtained a further, and of course, higher power of the keys; they were "sent" by CHRIST, as the Father had sent him; he made them the representatives in "all the world," in "all nations," of the "power given unto him in heaven and in earth;" and declared he would be "with" them, with them and their successors, "always, even unto the end of the world;" which intimation of their having successors in office, implies their power to create them, i. e. to ordain such ministers as themselves, and of course those of the inferior grades. This *third* commission made the Apostles more than they were before; more than presbyter-bishops, which they became on acquiring their first power of the keys: in other words, it made them apostle-bishops, bishops proper. Here then, in the facts of the case as recorded in Scripture, we see plainly the *three* orders of Episcopacy—the apostles rose to their full eminence through those "degrees"—being first deacons in function, then presbyters, and then bishops. And here we are happy to find that the reviewer agrees with us *in part*. We claim *three* successive commissions for the Apostles—he allows *two*. He speaks of the first "*commission* given by our LORD to the twelve, and afterward to the seventy," and says that it "includes . . . what belongs to every *minister of the Gospel*:" the twelve then, according to the reviewer, were "ministers of the Gospel" by their earliest commission, whatever was its date. He speaks also, in the paragraph the third previous, of "the *final commission* which the Saviour gave to the Apostles," after his resurrection, and which, he allows, contains the promise that "is considered as pointing to the ministerial succession." Plainly, then, the reviewer being judge, we have *two* sacred *commissions*—and two commissions imply two offices, or two grades of office: what, alas, becomes of parity? Two commissions—the first made the twelve "ministers of the Gospel"—what did the second make the eleven?—something different? no; they continued to be CHRIST's "ministers"—something less? no; they lost no power they had received—it follows unavoidably, that it made them something *more*! The first commission inducted them into the *ministry*, the second commission inducted them into something more; in other words, it made them *higher* ministers than the first did: what becomes of parity? verily, she has the *coup de grace* from one of her own sons. Two commissions, again—the first contained *no* promise that is "considered as pointing to the ministerial succession," and of course implied no power to ordain; the second *does* contain that promise, and implies that power; the ordaining function then does not belong to the lower "minister of the Gospel," but only to the higher: what becomes of parity? slain already, we can only add, that she is now buried—and

both at the hands of the reviewer ! This done, we ask him, or any other candid investigator of Scripture, who finds there the *two* commissions, whether he does not rather find the *three* that we have described—that to an office equivalent to *deaconship*, before the power of the keys was given—that to an office equivalent to *presbytership*, when that power was added to those before possessed—and that to an office equivalent to the *episcopate*, when the promise was added, “which is considered as pointing to the ministerial succession ?”

Another result, from the scriptural topics we have had before us, is to this effect. The “seventy” were ministers without the power of the keys ; in other words, they held the office of *deacons*, as defined by Paul. About the time they were thus commissioned, “the twelve” received that power ; in other words, they were advanced to the office of *presbyters*. Here are those two orders existing *at the same time*, during our LORD’s personal ministry. Can we not find the highest order likewise, at that period ? If our Saviour declared that He was “sent” by the Father, “as” himself sent the Apostles, when he gave them this highest office, may we not justly regard him as, in this particular sense, as well as generally, the chief minister of his religion, while he was on earth ? He is called “the *Apostle* of our profession,” or religion, after that word had obtained its appropriate meaning, and the apostles were distinguished from the elders : is it then a mere fancy to consider him as the Apostle distinctively, while “the twelve” were elders, and “the seventy” were deacons ? In point of fact, he *had* the powers thus assigned him ; is it not fair, then, as a matter of construction, to regard him at the time mentioned, as holding those powers in the *express* relation to his Church of its chief earthly minister, the highest of the three orders ? We would not rest any part of the proof of Episcopacy on this construction ; but, with that constitution of the sacred office otherwise proved, we deem this a further illustration of it, and also sufficient evidence that it existed, *in its entirety*, during our LORD’s personal ministry. With this threefold arrangement of the Christian priesthood, carried up to the immediate eye, and direct appointment of the Saviour, we see clearly its uniformity and unchangeableness. Jesus was made a “priest” and a “high-priest” after the order of Melchisedec, when the “voice from heaven” proclaimed, “Thou art my beloved Son.” Holding thus the supreme commission, he gives to “the twelve,” first, the lowest one ; and then, promoting to the middle grade, he completes the three orders by substituting for them “the seventy.” Thus commenced the “bright succession”—and thus will it continue “through all the courses of the sun”—yes, “always, even unto the end of the world.”

We like the *scriptural* argument. It is always satisfactory, when fairly and adequately conducted. But we must quit it now for a few moments, to follow the reviewer in his excursion to the *fathers*, for matter against our deacons.

Hermas is the reviewer’s first authority, whom he cites thus—“Some were set over inferior functions or services, *being* intrusted with the care of the poor and widows.” Let us read the same passage in Archbishop Wake’s translation, “Such as have been set over inferior

ministries, *and* have protected the poor and the widows." The reviewer seems to make the care of the indigent the *only* kind of function performed by deacons. But the other translation makes that care *one among other* "ministries" appointed them—and even the reviewer's version admits this interpretation—so that deacons were *not* regarded by Hermas as *mere* servants of tables.

Origin says that deacons "preside over the money-tables of the Church"—he blames those of them who "do not manage well" "this business"—and he adds, that "we are taught in the Acts" that deacons "were appointed" to "this function." Who doubts all this, or any point of it? Origin says not that they have no other functions.

Cyprian speaks of a deacon who was "deposed" for his "fraudulent and sacrilegious misapplication of the Church's money," and for withholding the "pledges deposited with him" by "widows and orphans"—he regards also, says the reviewer, the transaction in Acts vi. as the *first* appointment of deacons. What conclusion do these citations furnish that deacons had no other functions than the care of the poor! Does not the reviewer know that Cyprian says, "Those who believed in Samaria were *baptized* by Philip the *deacon*!" The same deacon *preached* to them. (Ep. 73; Potter, 248.)

Ambrose, [rather the commentary ascribed to him,] "speaking of the *fourth century*," says, "The deacons do not *publicly* preach"—they might, however, for any thing that the reviewer cites, *teach* in their subordinate capacity. But it is to be noted, that Ambrose speaks of this state of things as a *change* from the former one, for he declares, (Potter, 233,) "At the beginning *all* were allowed to preach (evangelizare;) but *now* the deacons do not preach publicly" (in populo prædicant.) This writer then is in our favour.

Chrysostom says, "That deacons have need of *great wisdom*, though the preaching of the Gospel is not committed to them." We submit that this father means the *full* right to preach the Gospel: otherwise why mention, in this connexion, the "great wisdom" required of deacons? He does not deny their subordinate right to preach or instruct; his language implies no more than we have stated. This is the true account of the views of Chrysostom, as we learn from the late Dr. Wilson, who says (160) that this father "has given it as his opinion on Acts vi., that the commission was of a special nature, and though their duties were in the first instance ministerial, yet they were *designed* to be *preachers*, and *did go forth as such*."

Jerome calls deacons "ministers of tables and widows"—all true—does he deny that they were also more? No, indeed. The reviewer forgot that this father said, "Without the bishop's license, neither presbyter nor *deacon* has a right to *baptize*;" with that license, both may do it. He forgot that Jerome said, "It is the custom of the Church for bishops to go and invoke the HOLY SPIRIT, by imposition of hands, on such as were *baptized* by presbyters and *deacons*," and that he refers to "the Acts of the Apostles" as his authority. He forgot that Jerome calls presbyters "*priests* of the inferior degree, and *deacons* the *third degree*" of priests. (Cooke, § 154, 247.)

The Apostolical Constitutions forbid "the deacons to baptize, or administer the eucharist, or pronounce the greater or smaller benedic-

tions." Not quite accurate: the passage forbids a deacon to "offer" or consecrate the eucharist, *οὐ προσφέρει*: but it adds that when the bishop or presbyter has "offered," the deacon "was to distribute it to the people, not as a priest, but as the minister of the priest." Another passage speaks of the bishop or priest as distributing the bread, and the deacon, following with the cup. (Potter, 237.) "Let the *deacon* take the *cup*, and delivering it let him say, 'The blood of CHRIST, the cup of life'" (Wilson, 282.) As to the prohibition to baptize, if it be not understood, "without the bishop's licence," it is at variance with Cyprian and Jerome, and others to be now adduced, and thus it was a mere arbitrary regulation, not founded on Scripture, or the earlier rules of the Church.

This is all the reviewer quotes from the fathers; and it amounts to nothing, either through intrinsic insufficiency, or the force of counter statements, as we have seen. But to settle the point fully, we shall present more of this kind of evidence than we have already placed in the scales against our learned opponent.

Polycarp says that deacons are "ministers of GOD, not of men"—in other words, they are "ordained for men in things pertaining to GOD."

Ignatius declares that deacons are "intrusted with the ministry of JESUS CHRIST;" (Magn. 6.)—he declares that they are "the ministers of the *mysteries* of JESUS CHRIST," and that "they are *not* the ministers of meat and drink, [only,] but of the Church of God"—he regards those who "do any thing without the bishop, and presbyters, and *deacons*," as "without the *altar*:" of course, deacons belong to the "altar" (Tral. 2, 7.)—he regards deacons as "appointed according to the mind of JESUS CHRIST;" they belonged to the ministry as modelled by our LORD himself, and were not first invented for the emergency in Acts vi.—he recommends that "some deacon" be ordained to visit his bereaved Church at Antioch, "as the *ambassador of God*"—and he says, "Philo, the deacon of Cilicia, still ministers *unto me* in the *word of God*." (Philad. Inscript. and 10, 11.) Let *these* deacons be compared with those of parity, and with ours: of the former, Ignatius obviously knew nothing; with the latter, he was familiar.

Justin Martyr writes—"Those whom we call *deacons* give to each of those who are present a portion of the *bread* which hath been blessed, and of the *wine* mixed with water." (Apol. 85.)

Tertullian declares, "The highest priest, who is the bishop, has the right of *baptizing*. After him the presbyters and *deacons*, not however without the permission of the bishop, on account of the honour of the Church." (Cooke, § 183.)

The 34th Apostolical Canon "ordains that the bishop have authority over the possessions of the Church so that on his authority all things may, by the *presbyters* and *deacons*, be *administered to the poor*." (Prot. Epis. v. 3. p. 383.) Presbyters, then, were servants of tables, without prejudice to the spiritual part of their functions. The same of course may be affirmed of deacons. Again: the 74th says, "Let a bishop, or presbyter, or *deacon*, engaging in war be deposed." Why might not a deacon, if but a lay one, such as those

of parity, take a commission, and “engage in war?” The prohibition shows the full sacredness of the office and duties of the deacon mentioned in these Canons.

The Council of Eliberis, C. 77,—“It is ordained that those who are baptized by a *deacon*, without the bishop or presbyter, shall afterward be confirmed by the bishop.” Again: “Presbyters and *deacons* are forbid to give the *communion* to those who had grievously offended, without the command of the bishop.” (Schol. Arm. i. 99.)

The Council or Synod of Ancyra allowed, that *deacons* who lapsed under persecution, and afterward repented, might be “received”—but not again to administer the *breud* or the *cup*, or to *preach* κηρύσσειν.” (Dr. Wilson, 102.)

The sixth general Council, called Quinisextum, (Can. 16.) declared that the precedent of the seven deacons “did not affect the number or the office of the deacons who ministered in the *mysteries*,” or as Slater translates it, (204.) “at the altar of the Church.”

We have now adduced evidence enough of this sort, to overturn all that the reviewer has brought forward; probably all that he ever can. We have shown that the whole voice of antiquity, without one clear exception, declares the deacons to be, not merely servants of tables, but inferior ministers of the word and ordinances.

ESSAY V.

ON THE FALSE APOSTLES MENTIONED IN SCRIPTURE.

THE case of the “false apostles” has an important bearing on the subject of Episcopacy. We argue conclusively, from their case—that *others* besides the special witnesses of the resurrection of CHRIST were apostles—that there were *many* apostles proper besides these, the thirteen—that *inspiration* was *not* an essential qualification for the apostleship—and that the ordinary *apostolic office* was extensively recognised, both previously and so late as the year 96, when of the thirteen none survived but St. John. These facts being established, it will be sufficiently clear that that office pervaded the Church at large, and was to be permanent.

Mention is made of these impostors in three passages of the New Testament.

“For such are false apostles ψευδαποστολοι, deceitful workers, transforming themselves into the apostles of CHRIST. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the “ministers of righteousness; whose end shall be according to their “works.” (2 Cor. xi. 13—15.) The word “ministers” is διακονοι.

“Thou hast tried them which say they are apostles αποστολους, and “are not, and hast found them liars, ψευδεις.” (Rev. ii. 2.)

“An apostle, not of απ’ men, neither by man, but by JESUS CHRIST.” (Gal. i. 1.)

We can imagine but four ways in which the persons alluded to can

have pretended to be "apostles"—as *special witnesses* of the resurrection of CHRIST—as being, not apostles proper, of whom we affirm there were many, but "*messengers*," so called—as having *apostolic plenary inspiration*, like the thirteen—or, as possessing the *apostolic office*; not mere presbytership, as we shall prove; but the episcopate proper. On each of these four views of their case we offer some remarks.

1. The theory that the "false apostles" claimed to be *special witnesses* of CHRIST's resurrection, is not held, in terms, by any writer that we know of; yet it must be tacitly allowed by those who think they pretended to be apostles proper, and that none could be such but the special witnesses. Such a fancy, however, will not bear the least investigation. There were only thirteen of these witnesses at most—at least one of them, James the Greater, was dead when Paul wrote to the Corinthians against the pretenders, A. D. 60—at least one other, Paul, was personally known to that church, and no one could have there feigned to be that apostle—of the *alibi* of some, if not all of the rest, they were doubtless apprized; and the chance of an impostor's being taken for either of *them* must have been too small to allow any hope of success: add to this, that Titus had lately been in Corinth; he knew several of the thirteen, and his testimony on such a question of personal identity would have been final. When, again, these impostors are mentioned at the later period, A. D. 96, only St. John was living; and as it was impossible for any pretender to pass himself as that one surviving special witness of the resurrection, so was it perfectly absurd for several to make the attempt. This character, therefore, the "false apostles" did not claim. Of course there were *other* apostles besides the special witnesses, with whom they endeavoured to rank themselves.

2. Equally untenable is the supposition, evading the fact of there having been many apostles proper, that they pretended to be "*messengers*," so called, or apostles not in the appropriate sense. Twice only are these expressly named, "the messengers of the churches," "Epaphroditus, your messenger." (2 Cor. viii. 23; Philip. ii. 25.) Not a few writers contend for the translation "apostle" in both these places, in its appropriate meaning—fatal to the notion that "messengership" was all these impostors claimed. Taking, however, the translation as it stands, we find there were "messengers" sent by churches to St. Paul. And we will allow, though we do not find it in Scripture, that messengers may have been sent by one church to another church. We further notice, that Paul despatched persons, whom we may call messengers, to both churches and individuals; as Tychicus to the Ephesians and to Timothy, Epaphroditus to the Philippians, Timothy and Erastus to Macedonia, Onesimus to the Colossians and to Philemon, *Phoebe* to the Romans, &c. Now, in regard to the first class of these persons, it is clear that no one would pretend to be the "messenger" of a church to an inspired apostle, who could instantly detect the fraud. In regard to the next class, it is evident that a messenger from one church to another, if there were such appointments, could not have had the least authority over the latter body; the mission must have been one of benevolence only.

or of courtesy: in other words, there was no motive to simulate the character. And in regard to the third class, it is obvious that when even a *woman* was one of the messengers whom St. Paul sent, and to the great church in Rome, there could have been nothing in the function to excite the ambition of pretenders. If it be further alleged, that some of Paul's messengers were commissioned to rectify disorders in churches, and that "false" messengers claimed a kindred authority, we reply, that such functionaries could only be sent by those thirteen principal Apostles, who, individually, had authority over all churches; so that a successful claim to such a mission could scarcely have been made at any time, and certainly was next to impossible when only St. John remained. We think, therefore, that this second theory of the "false apostleship" is baseless. Indeed we are not aware that any one expressly maintains it: yet, as it is the only hypothesis left to those who confine the proper apostleship to the special witnesses of our Lord's resurrection, we have deemed it worthy of refutation.

Let the reader now mark the *results* of what we have thus far presented. The impostors before us did not pretend to be mere "messengers," but *apostles proper*; and they did not make this pretension as special witnesses of the resurrection of the Saviour. They would not, however, claim an office which did not exist: therefore, there were apostles proper who were *not* of the number of the special witnesses. Neither would they have claimed an office that was not common enough to give their imposture a reasonable chance of success: therefore, there were *many* apostles proper besides the thirteen who were first in the office. There were many such apostles proper in the year 58, when both *their* existence and that of pretenders to the station, as will hereafter be seen, was recognised in the epistle to the Galatians—many such in the year 60, when the Corinthians were cautioned against persons who falsely usurped the character—many such about the year 96, when "the angel of the church of Ephesus" had "tried" and convicted some of the false ones. Can any reasonable man ask stronger proof that apostles proper were intended to be spread over the Church generally, and be retained in it permanently?

3. In some of the foregoing arguments we have a strong presumption against the third hypothesis—that the "false apostles" pretended to have, like the thirteen, *plenary inspiration*. The lower kinds of inspiration were claimed by the "false prophets;" but these other impostors, if they claimed inspiration as "apostles," must have arrogated the *full* measure. But this seems very improbable, as there were only eleven at first, and only two others afterward, who had the genuine claim of this sort: and for the impostors to allege that they were of the eleven, would have been madness, particularly when only one of the eleven survived; and to assert that they, like the only other two plenary inspired apostles, Matthias and Paul, had been thus added to the eleven, would have indicated rather an unreflecting audacity, than cool and calculating artifice. Besides the thirteen, only two are known to have been thus inspired, Mark and Luke, which shows that such persons were not numerous enough to encourage pretenders: and these two are not called apostles, which further shows, that even

plenary inspiration did not imply apostleship; so that the impostors could not have relied on this pretence alone, but must have alleged other grounds for their claim. And this brings us to the result, that the criterion of apostleship proper was something different from inspiration, as it was from the being a special witness—men might have, and did have this office, without either of these qualifications. This is a sufficient disproof of the theory now before us.

As, however, it is respectably supported by commentators, we shall add some further remarks on the opinion that the pretenders arrogated full inspiration as the basis of their alleged apostleship. Such a counterfeit implying the rank of spiritual ambition, it would have been more consistent with their evil purpose to assume independent chieftainship, and pretend to be Christ, with unlimited authority, than to claim only the dependent chieftainship, which would be fettered by Christianity as already revealed, and by the rights of those of the fully inspired thirteen who might come in contact with them. Accordingly, we read in history (Josephus) of various false Christs, but nowhere of false apostles who aspired to apostolic plenary inspiration. This latter assertion we make on the indirect authority of Hammond, who regards Cerinthus as a false apostle, without mentioning any others. For his character of Cerinthus, he quotes Calus in Eusebius, who, however, does not state that Cerinthus claimed to be himself an apostle, but only that he “pretended revelations written by some great apostle, *αὐτὸν ἀποστόλου πρὸς ὅλους*, and related prodigious narrations as showed him by angels.” It is being the only case given by Hammond, we presume no other was to be found.* And this, obviously, was not a case of arrogating apostolic inspiration, but only of passing a counterfeit revelation ascribed to some other person as a “great apostle,” probably one of the “prime” or primary ones, as Hammond argues. As to the alleged agency of “angels” in showing him “wonderful things,” such a pretension put Cerinthus below the false prophets, in the class of inspiration, and of course far below the sort of false apostles here supposed. For the true Christian “prophets” held direct communication with God, though not of the plenary kind. (see Hammond on Rev. ii. 2, note a, and Crucé’s Eusebius, p. 113.) Cerinthus was one of the chief pretenders who professed to keep within the Christian pale, and if he did not claim apostolic inspiration, it is highly probable no other pretender did, and manifestly improbable that some one did so to justify, in that sense, the broad denunciation of “false apostles,” and the broad allusion to “them which say they are apostles, and are not.”

Further, if apostolic plenary inspiration had been counterfeited in that age, we might expect the counterfeit to be included in the warning against the untrue “sports:” but this is not the case; on the contrary, the only warning is against “false prophets,” or pretenders to the lower kinds of inspiration. St. John, thirty years after

* Poole’s Synopsis, on Rev. ii. 2, quotes Pargens for Ebion’s being a “false prophet:” whether “false apostle” is meant we do not know. The existence of such a person is doubtful. Mosheim’s remarks are to this effect. Eusebius does not mention him, though Milner, we suppose inadvertently, says he does. If there were ever such a person, it does not appear that he claimed plenary inspiration.

St. Paul had denounced the "false apostles," and only six years before doing so himself, makes no allusion whatever to them, in his caution concerning the "spirits;" and the omission is unaccountable on the hypothesis that they claimed to be "spirits" of apostolic pre-eminence—"Beloved, believe not every spirit, but try the spirits whether they are of God; because many *false prophets* are gone out into the world"—only "false prophets," not false apostles in the guise of "spirits." Surely the greater imposture, had it existed, would have been exposed with the less. The unavoidable inference is, therefore, that the greater existed not—in other words, there were none who claimed falsely apostolic plenary inspiration—the "false apostles" were *not* such in this sense.

4. We know of but one other sense in which the pretence to apostleship could have been raised—it must have been that of possessing the *apostolic office*—that of being apostles proper in the Christian *ministry*. For this view of the case there are several arguments. 1. It is, so far as we can perceive, the only explanation left us;* the other theories being untenable. 2. It agrees with the points established in the last paragraph of our second head, and in the first of our third head, that there were apostles proper who were not of the thirteen—many of them; and these as a general and permanent feature in the Church—apostles proper, who, being neither special witnesses, nor plenary inspired, nor inspired in any extraordinary manner, could only have been such in the ordinary official or ministerial character. 3. It agrees with the scriptural fact, that there were apostles proper, not of the thirteen, not special witnesses, not having plenary inspiration, as Barnabas, Silvanus and Timothy, Andronicus and Junia; and with the scriptural intimation that apostles proper were at least somewhat numerous, "are all apostles?" 4. Paul contrasts the "false apostles" with those who were apostles among the "ministers of righteousness," as will be seen on recurring to our first quotation, i. e. with those who held apostolic rank in the Christian ministry: it was as "ministers" that they counterfeited the apostleship, not, so far as appears, as men extraordinarily endowed; they may perhaps have claimed the lower inspiration, and so have been "false prophets" likewise; more probably, they introduced false traditions under the high authority they assumed, or gave heretical glosses and explanations of the true Gospel. 5. The same quotation shows that they pretended to apostleship as "workers" or *workmen*: they were "deceitful workmen;" not like Timothy, "*workmen* that needed not to be ashamed, rightly dividing the word of truth;" they pretended to be "spiritual workmen or labourers," (see Parkhurst,) in

* We have not deemed worthy of notice the opinion that the false apostleship was claimed on the pretence of being sent by CHRIST personally, whether before or after his ascension. It is a very weak notion. If it regard a simple mission by CHRIST, as the one criterion of the apostleship, it is contradicted by the case of the seventy, sent by him, yet not apostles; and by the cases of Matthias, Barnabas, Silvanus, Timothy, Andronicus, Junia, not sent by him, yet apostles. If it do not regard this as the one criterion, it leaves the nature of the apostleship undefined, and so settles nothing concerning the position assumed in the Church by the "false apostles."

other words, ministers of the Gospel; not the passive channels of a new revelation, but labourers in the one already given; and such in the apostolic character. 6. The declaration, in the same passage, "whose *end* shall be according to their works," is parallel with that of St. Jude, "and *perished* in the gainsaying of Core:" the sin of Korah was chiefly the assumption of the priesthood; as occurring in the time of Jude, that kind of "gainsaying" must have meant the assumption of the Christian ministry; and the impostors before us assumed that ministry under the pretence of being "apostles;" but they were to "perish" for their impiety, their "end would be according to their works"—the parallelism seems complete—and it shows that the apostleship they counterfeited was ministerial, official—it was the apostleship proper, with its ordinary rights and functions.

At this point of our argument, we bring into fuller notice the third passage relating to these impostors—"An apostle, not *of* $\alpha\pi$, *men*, neither by man, but by JESUS CHRIST." An apostle "of men" was one who had only human authority—an apostle "by man," was one set apart by human ordainers who had, and who conferred the divine commission, the ordainers being authorized agents of our LORD—an apostle by "JESUS CHRIST" was one set apart by CHRIST himself. (See Aretius, Poole's Synop., and Annot.,* Doddridge, and Parkhurst on $\alpha\pi\sigma\tau\omicron\lambda\omicron\varsigma$.) There were three classes of men, therefore, who were called "apostles"—those without the divine commission, or "false apostles"—those commissioned by CHRIST indirectly, through the agency of his commissioned ministers—and those commissioned by CHRIST in person. And these three classes were *equally* designated "apostles;" the last two, justly; the first, without a right to the appellation. In other words, the apostles "of men" pretended to have the *same* office, and the apostles "by man" had the *same* office, with the apostles "by JESUS CHRIST." To be a special witness of the resurrection was not requisite, neither was inspiration requisite for this office; and the mere function of a "messenger" can as little be predicated of the two other classes, as of the principal class to which the eleven and Paul belonged. This text is a clear and final proof that the apostleship proper was to be transmitted by succession, and was so transmitted; as is obvious in the phrase "an apostle *by* man:" and this was the sort of commission counterfeited by the impostors. The rule and fact of such a succession, and the false assumptions of it, show that the office was prevalent in the Church at large. And the plain of this rule and fact of apostolic succession "by" human ordainers divinely commissioned, on perpetual record, is an intimation that the apostolic office was never to cease.

We think we have now established, from the case and the passages before us, that the apostleship, as an ordinary ministerial office, belonged to the Christian priesthood in the years 58 and 60, and remained in it till the year 96; and this is equivalent to its being intended for permanence in the Church: its intended permanence is conclusively

* Aretius, on Gal. i. 1, allows Timothy and some others to have had the title "apostle;" and Poole's Synopsis and Annotations allow the same in the case of Silas: their authority can only be 1 Thess. ii. 6.

shown from its being transmitted by succession. Perhaps no further remarks are necessary, to evince the support given by this fact to Episcopacy. Let, however, the advocates of parity should say that our argument is incomplete—lest they should allege that the apostles proper, in their permanent character, were only such as *their* presbyters or presbyter-bishops—we shall endeavour to settle this point also.

And here we first remark, that those only are entitled to *enter* on this particular portion of the discussion, who have abandoned the opinions, if they have ever held them, or who have never maintained—that the whole apostolic office proper was extraordinary and transient—that the being a special witness of the resurrection of CHRIST was an essential qualification for the apostleship proper—that Timothy must have governed the Ephesian clergy as an “evangelist,” because he could not have been an apostle proper—that the “prophets and teachers” in Acts xiii. 1, whether their joint work was an ordination, a mission, or a benediction, could not have been apostles proper—that the “presbytery” mentioned by Paul, supposing the word to mean a body of ministers, did not consist of apostles proper—that Titus and the seven “angels” were not apostles proper—nay, that the “messengers,” besides being such, could not have been apostles proper. In other words, the very discussion of the point now before us implies, that *nearly the whole structure of the parity argument from Scripture must be changed*; which means that the old parity argument must, in the main, be abandoned. If so, what is left to Non-episcopalians on which to base the parity construction of the case of the “false apostles?” not much, certainly: perhaps we may say nothing. This is indeed a large result, but we are confident it is not over-estimated.

That the apostleship claimed by these pretenders was the episcopate, and not mere presbytership, may be proved by the various scriptural arguments which show the distinction between the two offices, and the superiority of the former—by the very expression “apostles *and* elders”—by the fact that the apostles, including Timothy and Titus, who cannot here be denied to have been such, ordained and governed the clergy, while there is no evidence that mere presbyters did so, &c. We need not recapitulate these topics, or labour upon them; they are sufficiently developed in our Tract on Episcopacy. The impostors, assuming the supreme title, arrogated the supreme station.

Another proof to the same effect is the declaration, “God hath set some in the Church, *first, apostles.*” We have just seen that the apostolic office was continued in the Church till the end of the first century, in its ordinary rights and functions. We here see that that office was made, by God himself, “first” in the Church.* Now, the

* Apostles being “first” in the Church, and bishops being their successors, the institution of archbishops, metropolitans, patriarchs and popes has no scriptural authority. As mere human regulations, such arrangements may, perhaps, (the three former, the latter claims too much for this *salvo*,) be superinduced on the Episcopal system, on the same principle that bishops are subjected to the legislation and the discipline of the Church. Yet even in this view, as legislation and discipline are positively necessary for *all* fallible men, while the setting of one bishop over another is never more than constructively necessary, the propriety of the latter is not to be argued from that of the former.

elders or presbyter-bishops, being placed under other ministers, such as Timothy and Titus, were not "first" in rank, and of course were not apostles. Hence it follows inevitably that the "false apostles" did not claim to be mere presbyters, but arrogated a higher office, the highest, that of apostle-bishops.

Again: when Paul exclaims, "Am I not an apostle?" he intimates that his apostleship had been questioned. But who would question his being a mere presbyter, had that been the only grade of the ministry? it would have been gratuitous, to deny him a rank with the "ten thousand instructors" of the Corinthians. It follows, that his apostleship had been questioned as a function superior to that of ministers generally. And in asserting it, he includes in the superior function, as appropriate to it, some of the ordinary duties of the ministry. "Are ye not my *work* in the LORD?" "The seal of mine *apostleship* are ye in the LORD:" that is, the Corinthians had received spiritual blessings from him, ordinary in kind, yet distinctively such as an apostle could confer—blessings from "the Spirit of the living God, written in the fleshy tables of their heart." To his imparting such blessings to them Paul appealed, as the proof—of what? not of his being a mere minister, which nobody questioned—but of his being a minister of the apostolic grade. It is obvious, therefore, that there were ordinary ministers of that grade besides the inferior ones. And the title assumed by the "false apostles" shows that they counterfeited the superior office. They claimed the imparting of apostolic benefits, whether by means of preaching, of counsel, of benedictions, or of prayers, besides their pretending to regulate the doctrines of the Church. They arrogated the fullest powers that have at any time been ascribed to bishops.

We conclude then, that the parity exposition of the case of the "false apostles" is utterly untenable. Their case, as connected with the collateral illustrations, is, we think, *fatal* to the whole cause of parity. None but the Episcopal key will fit these portions of the sacred volume—they all point to Episcopacy as their unquestionable record.

NOTE.

THAT it was infinitely improbable that the "false apostles" pretended to be of the original twelve or thirteen, will appear from such considerations as these.—there are sixteen of our bishops in the United States: but never has it been attempted to counterfeit the person of any of them, either at home or abroad. So, of the twenty-six bishops and archbishops in England—of the nineteen bishops and archbishops in Ireland—and of the six bishops in Scotland. We may add the same remark, so far as we recollect, of all the bishops in the Christian world. Persons have feigned to be bishops, as in the case of West, and perhaps the Greek mentioned in the accounts of Mr. Wesley: but none have counterfeited the persons of other bishops—if otherwise, the cases are so rare and so obscure as not to affect this illustration of our argument. What the impostors

mentioned in Scripture claimed, was, to be apostles or bishops in their own persons, not in the persons of any of the thirteen. Of course the apostleship was not confined to these last.

Our fellow-citizens generally will perhaps see more clearly the force of this analogy, in another case. There are twenty-four governors of States in our Union. In no instance has it occurred, that any man has pretended to be one of these. The same may probably be said of all our magistrates of the higher grades. So clear is it, that the "false apostles" would not have pretended to be of the original thirteen who held that office—and so clear, that others besides the thirteen were made apostles—many others.

THE END.

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AUTHOR

Simeon, C.

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